

Japan

A Country Founded by
"Mother"

An Outline History

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The Columbia University Club in Tokyo

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Preface

1. At the time the Chino-Japanese War broke out I crossed the Pacific to the United States and after a while entered the Columbia University, where I made political economy the subject of my special study. I graduated in 1901.

2. Of various subjects of study, I was particularly interested in statistics and had the good fortune of being specially taught by Prof. Mayo-Smith. Statistics being a science standing more on fact than on theory, I carried on my study of this subject with great zeal.

As I sat in the special library of a great university in the greatest city of a new continent lying between Europe and Asia, I often allowed myself to absorb in thinking of and comparing the culture and civilization of Japan, of Asia, with those of Europe from the impartial standpoint of a third party. I was glad that instead of entering a European university, I was enabled to enroll myself as a student in an American university.

3. I began to have an idea that Japan was a country created by "mother," while other countries were called into being by "father." The more I thought of it, the more I was convinced that this idea of mine was no idle fancy, but had good reason at its back. I felt as if I had made a discovery.

One who stands at the foot of a high mountain or is half way up it cannot command its full view or ascertain its height. We can not distinctly see our own faces if we are too near a looking-glass.

I thought that after having come to America I found and understood Japan as I had never done before.

4. I thought could the Japanese people come to know, not instinctively but intellectually, that Japan is a country founded by "mother" and could the world be induced to appreciate it, how greatly would our ancestors be gratified and how Japan would be able to render to mankind such good service of co-operation as is unequalled in the world.

"Practise first yourself and then preach," I thought. With this idea, after I finished my university course I began to publish in New York a bilingual journal entitled "Japan and America" in English and Japanese.

Not long after, following advice given me by the late Mr. Shigemaru Sugiyama, who visited New York at that time, as well as by the late Prince Itō Hirobumi, I returned to Japan. Prince Itō urged me to enter the service of the Residency-General of Korea, of which he was then head, while the late Count Shimpei Gotō, the then President of the South Manchuria Railway Company, invited me to work under him. I declined to accept both proposals, but determined to work on my own account, no matter

how small, as a subject of a country founded by "mother," and with a capital of 400 yen, started the business of manufacture of patent medicines.

5. There is neither frontier nor barrier to bar the spread of good medicines. Besides, not only do medicines serve to cure diseases, but act as their preventive. This was the idea with which I started my business. I believed that exceedingly small as was the capital of the company I organized I could develop it in a healthy way by self-helping co-operation. I hoped to make Japan the greatest medicine-manufacturing country in the world, to make an experiment in reform of the capitalistic economic system by converting my joint-stock company into such one as has been organized by a large family and establish the principle that a profit-making concern should invest one-fifth of its capital in personnel and four-fifths of it in things material.

6. Later I adopted a sales method based on the principle of self-help and family chain-store system. I established a Hoshi Pharmaceutical and Commercial School with a view to providing free education for the salesmen of my company and their youngsters and sons, even providing them with travelling, school, and all other expenses. On this account, I disbursed several million yen. Thus, things went on quite well as I had wished. In fact the results of my efforts proved even better than I had expected. I say, "better than I had expected," because by

undertaking the above-mentioned enterprise, I experienced the fact that even if one thinks of very big things, what he can think of is very much smaller than is actually possible. This undertaking of mine, however, was heavily impeded in its development by the occurrence of an unforeseen calamity. Some people even thought that my work was not only obstructed but destroyed altogether. But I held my own and was able to overcome the difficulty. This proved possible solely because I had proceeded in the enterprise with the principle of "mother" as my compass and carried out the principle that a business concern should allot one-fifth of its capital in personnel and four-fifths of it in things material. This would have proved impossible, however, had not Japan been a country created by "mother." All this I still continue to think over and over again with gratitude.

7. For me, neither honour nor money is the object. I earnestly wish that the Japanese people, one and all, will understand the fact that Japan is a country created by "mother" and will attain moral wisdom on the basis of this fact through intellectual rather than instinctive channels. I also wish that this fact be known and understood by all people in the world.

8. When I crossed to America in 1934, I met Dr. John Uri Lloyd of St. Louis. Of the same profession as I, he is President of Lloyd Pharmaceutical

Company and is also noted as a man who has rendered distinguished service to science. At an interview with him, I told him that Japan was a country created by "mother." Later, in September of the following year, he visited Japan to see me in spite of his advanced age of eighty-six. On meeting him on his arrival at Yokohama, he said to me first and above anything else that he had come to see Japan created by "mother," and asked me to guide him to Ise where there is the Grand Shrine dedicated to the Sun Goddess, the mother of Japan. I took him to Ise and showed him the Grand Shrine. Standing on the bridge over the Isuzu River, clear of water and serene of surroundings, he and I remained in silent and inspired contemplation holding one umbrella open in common over us to shield us from soft rain which seemed like milk coming out of loving "mother's" breast. He firmly grasped my hand and said, "This is the place where aged persons should come. I should be very happy indeed could I die here on this very spot." When he visited Kasuga Shrine in Nara, he touched some of the roadside cedar trees as old as more than one thousand three hundred years with his hand, and confided to me that he felt the mysterious pulsitation of life of that long span of years. There and then too, he repeated what he said in Ise.

9. Since that time, I have felt that a book in English and designed to let foreigners understand

that Japan is a country created by "mother" is a desideratum. Since then I have been thinking of writing such a book myself and the present volume is the result. In writing this book, I have had little time to consult books of reference, even those which I wanted to look up. The only thing I can say with confidence is that I have written this book with conviction and faith. History is anything but my line, and I am afraid that many slips and errors have crept into its contents. But there can be no mistake in asserting that Japan is a country founded by "mother." This is truth, irrefutable truth. Also, it is a fact beyond doubt that the feeling of "mother" has continued to run in the veins of the Japanese people since the dim divine ages up to the present. First, Chinese culture and civilization based on individualism was imported into Japan and then Occidental culture and civilization founded on individualism and liberalism has also been introduced. Japan has been influenced by these foreign cultures and civilizations of course, but it is nevertheless a fact that the feeling of "mother" possessed by the Japanese as the fundamental national moral trait has remained unchanged. To cite an instance not far to seek, Japan has helped Prince Pu-i, the heir apparent to the defunct Tsing Dynasty, to become the Emperor of Manchoukuo, the region where his ancestors arose, and has been co-operating with that country to maintain peace in Asia. Japan's case is different

from the case of Britain, whose King is the Emperor of India, and from that of Italy, whose King has recently become the Emperor of Ethiopia.

10. I have also made arrangements to publish a Spanish and a Portuguese translation of this book. With regard to the present work in English, I hope that readers will be kind enough to point out to me whatever they may find either insufficient or mistaken, so that they may be set right.

HAJIME HOSHI.

Tokyo, August 25, 1937.

CONTENTS

	Page
The Divine Ages	1
Where were cradles of mankind?—Movements of humanity in remote ages—The Divine Age of Japan—The Sun-Goddess, ansectoress of the Japanese—The Sun-Goddess sends her grandson to rule Japan—Japan, a country founded by “mother”—Co-operation, the essential teaching of the Sun-Goddess.	
The Emperor Jimmu	16
The first Imperial ruler of Japan—The Emperor’s eastward march and conquest of Yamato—The Emperor’s accession to the throne.	
VI Century B.C. to IV Century B.C.	23
Japan and Korea in ancient times—Dress, armours and weapons of ancient Japanese—Dwelling, food, industry and so forth of ancient Japanese.	
III and II Centuries B.C.	31
Fire and blood regarded as sacred by ancient Japanese—The State as a family.	
I Century B.C.	34
The expansion of the Yamato race under the Emperor Sujin—Separation of political and religious affairs—Enunciation of Shintoism—The Grand Shrine in Ise—Ties binding the Imperial Family with the people of Japan—Origin of Japanese wrestling—Abolition of the practice of self-immolation.	
I Century	45
Korea sends tribute to Japan—Mission sent abroad to bring home oranges—Posts of Ministers of State created.	
II Century	47
Exploits of Prince Yamatōdake—Atsuta Shrine—Japanese expedition under the Empress Jingū to	

Korea—How Japan adopts foreign culture and civilization.	
III Century	56
Establishment of a Japanese Government office in Korea—Beginning of Naval and Military systems.	
IV Century	58
Mutual concession by Imperial brothers—Benevolent rule of the Emperor Nintoku.	
V Century	63
A financial organ established for the first time—Fruitful administration of the Emperor Yuryaku—Establishment of the Outer Shrine in Ise—First orphanage established in Japan.	
VI Century	68
Introduction of Buddhism—Strife between two powerful families, Soga and Mononobe—Regency by Shōtoku Taishi.	
VII Century	73
Shōtoku Taishi's constitutional law—Direct intercourse with China opened—Spread of Buddhism—Great reform of Taika era—Japanese withdrawal from Korea.	
VIII Century	86
Promulgation of the <i>Taihō</i> Code—Capital removed to Nara—Buddhism at the zenith of prosperity—Compilation of the <i>Kojiki</i> (political history of Japan)—Alleged plot of the monk Dōkyō—Removal of capital to Kyoto by the Emperor Kwammu—Subjugation of the aborigines in north-eastern districts.	
IX Century	102
Activities of two great Buddhist monks, Saichō and Kukai—The Fujiwara family in the ascendant—Sugawara Michizane ousted from power by the Fujiwara—The Japanese idea regarding posthumous honours conferred upon worthy persons.	

X Century	108
Compilation of the <i>Manyōshū</i> or a collection of ancient poems—Traditional friendship between Japan and Manchuria—Rise of military families.	
XI Century	114
Rise of Japanese art and literature—Subjugation of rebellious aborigines in north-eastern districts—Rule by ex-Emperors—Unruly conduct of monk-soldiers.	
XII Century	131
Rise of two military families, Taira and Minamoto—Civil wars of Hogen and Heiji eras—Fujiwara replaced by Taira in power—Taira overthrown by Minamoto—Military Government established at Kamakura—Japanese feudalism as compared with European.	
XIII Century	133
Minamoto replaced by Hōjō in power—Japanese enthronement ceremonies—Basic rules of military government promulgated—Appearance of several new Buddhist sects—Mongolian invasion of Japan.	
XIV Century	160
Downfall of the Hōjō family—Imperial restoration of the Kemmu era—Revolt of Ashikaga Takaaji—Period of Southern and Northern Dynasties—Ashikaga Shogunate Government established.	
XV Century	170
Civil war of the Ōnin era—An age of anarchy—Rivalry and fighting among local magnates—Raid by Japanese on Chinese coast.	
XVI Century	177
Pacification and unification of the whole country undertaken by Oda Nobunaga—Toyotomi Hideyoshi completes the great work—First visit to Japan by Portuguese—Arrival of Xavier and other Christian	

	Page
missionaries—Christianity banned by Hideyoshi— Hideyoshi's expedition to Korea.	
XVII Century	207
Toyotomi family destroyed by Tokugawa Iyeyasu —Tokugawa Shogunate Government established at Yedo—Organization of the Shogunate Government— Japanese adventurers abroad—Christian revolt at Shimabara—Doors of Japan tightly closed to foreign intercourses—Great progress made in art during the Genroku era.	
XVIII Century	225
Vendetta of forty-seven ronin of Akō— <i>Bushido</i> — Introduction of Western learning begun—Revival of Japanese classical literature—Development of art and craft.	
XIX Century	243
Japan begins to feel menace from foreign aggres- sion—Arrival of American "black ships"—Japan opens her doors to foreign intercourses—Loyalist movements against the military government—End of the feudal system and military government—Restora- tion of the Meiji era—sweeping reform carried out —Revolt of Satsuma men under Saigo—Constitution granted by the Emperor—Opening of the Imperial Diet—Imperial Rescript on Education—The Chino- Japanese War—Revision of treaties.	
XX Century	277
The Russo-Japanese War—Annexation of Korea —Death of the Emperor Meiji—Japan takes part in the Great War—Great earthquake in Kwanto dis- tricts—The Manchurian incident and birth of Man- choukuo—Japan withdraws from the League of Nations—Japan and her colonies.	
Appendix	
Things Japanese in a Nutshell	298

The Divine Ages

I. As the seeds of herbs and trees are carried and spread to distant places by the wind and birds, so in ancient times mankind was distributed over the world by the tide and wind.

II. The author of the present work once made inquiry of Dr. Chiymatsu Ishikawa, professor at Tokyo Imperial University and a leading authority on zoology, as to whether originally there was in the world only one cradle of mankind or there were more than one, and had the audacity of presenting his opinion to him that granting there were more than one place fit for being the cradle of humanity in the world of the past, human beings should have made their appearance there. To this inquiry of mine, Dr. Ishikawa replied that of late some authorities were of the opinion that there were two such spots and that so it should have been. The author then asked him again where was the other cradle of mankind than the one commonly admitted as such. Dr. Ishikawa said in reply that it was probably somewhere about the South Seas.

III. The author put these questions to him for the following reason: When he once visited London, he saw in the museum there an oil-painting representing a hotbed of living creatures on earth. The picture represented the conditions of life of

various animate things on a seacoast. Seeing the picture, he received the impression that the spot represented in the picture was likely a sea-side in Japan tens of millions of years ago. He put his question to the noted zoologist from the standpoint of the theory of evolution and the latter replied from the same standpoint too.

IV. Japan is an island country extending far and long from west to east to the east of the Asiatic continent. It is connected in the north with the Arctic zone by the islands of Hokkaido and Saghalien as well as the Kuriles, and in the south with the Antarctic circle by the Loochoo Islands, Formosa, and the South Sea Islands. The islands and islets lying between the North and South poles with Japan as center, if counted, will easily reach several thousands.

V. In remote ages when human species had not yet made so prominent an advance as to deserve the appellation of mankind as they later did, it is probable that the southern extreme of Kyushu, where there is at present situated Kagoshima, lay extended farther south. It is noticeable that the mouths of the Tigris and Euphrates in Mesopotamia and Jerusalem are in about the same latitude as the southern extreme of Japan Proper.

VI. England and Japan are insular countries, each lying near to a continent, the former to the European continent and the latter to the Asiatic.

England, however, is a solitary island country. Japan, on the other hand, can be called an island in inter-relation and co-operation with the numerous islands and islets lying between the North and South poles, with its inseparable territorial ties with the Asiatic continent. The two countries are thus similar to each other in that they are islands lying near to a continent, but in respect to their development as nations they are both similar and dissimilar. For example, England's civilization has been imported all from the European continent. Though it is a fact that that country's civilization has been influenced by that of Africa and of Asia, it has invariably been through the medium of the European continent that it received those alien civilizations. The case is different with Japan. For, though Japan has imported much civilization from the Asiatic continent, as England has from the European continent, in not a few cases has she imported culture direct from the South Seas and elsewhere.

VII. The movements of humanity in the distant past are believed to have been carried out on a far bigger scale than is imagined at present. In fact, their movements were undertaken in a far more daring manner and over a far more extensive area than one imagines. According to the Old Testament, for instance, as Moses started from Egypt for Jerusalem with a herd of his men and women, the number of his adult male followers alone was as

large as 603,550, and it took forty years for their movement to be consummated by reaching Jerusalem. As they reached Jerusalem, the number of adult men was found to have been reduced by 1,820. There were, however, in addition to them 23,000 men who were Levites, and being slated for ministry, were immune from obligations to take part in battle, and also boys who had been born in the course of the long journey. Besides the men, there were women and children, so that there were altogether 3,000,000 people in the vast band led by Moses. It is, however, specially to be noted that of those who started from Egypt, only two reached Jerusalem. Moses himself did not live to reach his destination, though he had come in sight of the land of his yearning just across the river. This means that the journey was accomplished not by those who originally undertook it, but by their descendants in the second or third generations. What a remarkable movement of human beings it really was!

VIII. Thus, it is easily conjectured that the races in the areas bordering on the Pacific carried out big and extensive movements availing themselves of the tide and trade-wind. It is possible they carried into effect bigger movements than any other races in the world. This should not necessarily be denounced as a dogmatic inference, for it is warrantable from the geographical standpoint. This much may be taken for granted that they freely moved about through

America, the South Sea Islands, and Asia with the Pacific as center.

IX. A certain French scholar has expressed an opinion that the cradle of mankind was somewhere near Yukatan Bay, Mexico. There are also other scholars who regard Mexico as such. Some scholars hold that the saltiness of the sea-water of the central part of the Pacific is about the same as the blood of man. If it be that the human specie has gradually developed from molecules in the sea, then it may be inferred that the coast along the Pacific was the nursery of mankind. In that case, it may further be conjectured that the Japanese race was the oldest race of the Pacific regions, and this supposition is justifiable from the topographical standpoint.

X. To give a brief account of the Divine Ages of Japan:—According to ancient records, in the beginning there were in Takamagahara or the Plain of High Heaven the three gods of Ameno-Minakanushi-no-Kami, Takamusubi-no-Kami, and Kamimusubi-no-Kami. Takamusubi-no-Kami was a male god, while Kamimusubi-no-Kami was a female god. These god and goddess took upon themselves the task of creation of all things under the sun. "Taka" of the male god and "Kami" of the goddess signify the positive and negative, and correspond to the positive and negative electrons, which are the essential components common to all substances. Ameno-Minakanushi-no-Kami was the central god.

Later there appeared a male god and a female god as offspring of the above-mentioned there deities, the former being called Izanagi-no-Mikoto and the latter Izanami-no-Mikoto. Amaterasu-Ômikami or the Sun Goddess was heiress to these two deities. The Sun Goddess ruled the Plain of High Heaven and taught sericulture, weaving and agriculture. The Emperor Jimmu was a descendant in the fifth generation of the Sun Goddess.

XI. Susano-no-Mikoto, younger brother of the Sun Goddess, acted rudely towards his sister in the Plain of High Heaven, and resenting his act, the Sun Goddess withdrew into the Ama-no-Iwato or the Heavenly Rock-Cave. Consequetnly the "eternal night" of pitch-darkness prevailed in heaven and on earth. Thereupon all the gods assembled at Ameno-Yasu-Kawara or the River-Beach of Heavenly Peace and tried to appease the anger of the Sun Goddess by performing singing and dancing. On this occasion, Ishikori-Dome-no-Mikoto made a mirror with copper obtained from Mt. Amano-Kagu, while Tama-Oya-no-Mikoto made jewels called Yasaka-no-Magatama. Both the mirror and jewels were hung on branches of a sacred tree on the spot as decorations. Meanwhile the gods and goddesses sang and danced merrily. Curious to see the joyous scene, the Sun Goddess eventually emerged from her retreat and so bright daylight was restored.

XII. Susano-no-Mikoto was expelled from the

Plain of High Heaven and came down to Izumo. At the upper reaches of the river Hino, he slew Yamato-no-Orochi, Eight-headed Snake, and on cutting the snake asunder he found a sword in its trail. Regarding the sword as a sacred one, he present it to the Sun Goddess. This sword came later to be known by the name of Amano-Murakumo-no-Tsurugi.

XIII. Ôkuninushi-no-Mikoto, son of Susano-no-Mikoto, pacified the province of Izumo and its vicinities and gained a considerable influence. As, however, the other neighboring districts had not yet been quite tranquilized, the Sun Goddess desired that her descendants should rule those districts and sent Take-Mikazuchi-no-Kami and Futsunushi-no-Mikoto as messengers to Ôkuninushi-no-Mikoto to persuade the latter to cede to her the regions under his rule. Ôkuninushi-no-Mikoto obeyed the order of the Sun Goddess with good grace. He then retierd into Kizuki-no-Miya Palace. On the site of his palace, a shrine was established later dedicated to Ôkuninushi-no-Mikoto, which has come later to be known as Izumo Taisha or the Grand Shrine at Izumo. Takemikazuchi-no-Kami and Futsunushi-no-Kami came later to be revered as gods of military valour. Kashima and Katori shrines standing near the estuary of the River Tone are dedicated to them respectively.

XIV. Having gained Izumo, the Sun Goddess

despatched her son Ameno-Oshihomi-no-Mikoto from the Plain of High Heaven to that province for inspection of the condition of the district. After having inspected the locality, the latter returned to the Plain of High Heaven and reported that it would be not easy to rule the district as various chieftains and local magnates were lording it over in various parts of the locality.

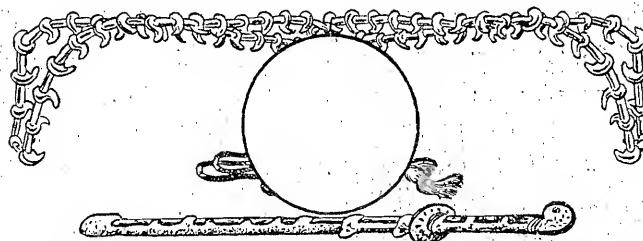
XV. Thereupon the Sun Goddess summoned various gods, who were members of her family, to a council in the Plain of High Heaven to decide who should be despatched to Izumo to rule that province, with the result that Ameno-Hohi-no-Mikoto was chosen for the mission.

1. The above mentioned conference may be regarded as the first conference of the Japanese race on record. The act of the Sun Goddess in convening it was an expression of the spirit of "mother". And, as a matter of fact, through that conference she taught the importance and significance of racial co-operation.

XVI. As a result of that conference and after having made careful investigations, the Sun Goddess sent her grandson Ninigi-no-Mikoto to the province of Hyuga in Kyushu. Ninigi-no-Mikoto, staying at Takachiho-no-Miya Palace in Hyuga, ruled this country, and the palace was occupied by his descendants for the following two generations. It may thus be considered that the movement of the race

of the Plain of High Heaven to Japan began from the time of the Sun Goddess and Ninigi-no-Mikoto.

XVII. On the occasion of despatching her grandson Ninigi-no-Mikoto, the Sun Goddess granted to him the Three Sacred Treasures as divine symbols



Three Sacred Treasures.

of the Japanese Imperial rule,—mirror, sword and jewels, and issued an edict saying:—"Toyoashihara-no-Mizuho-no-Kuni (literally the Abundant Reed Plain Land of Fresh Rice Ears) is the land which should be ruled by my descendants. Therefore, go there and rule it. The Imperial throne and rule thou wilt establish in that land shalt last and prosper for ever and be enduring as heaven and earth." The Sun Goddess then granted the Yata-no-Kagami, mirror, to her departing grandson, and said to him, "Looketh thou at this mirror as thou seeth me." She also granted him Ameno-Murakumo-no-Tsurugi, sword, and Yasakani-no-Magatama, jewels. She also gave him instruction regarding the rule of the land whither he was going. Then she prayed for him

and his descendants. The mirror, jewels and sword which were then granted by the Sun Goddess to her grandson have since been handed down by the successive Emperors as the insignia of the Imperial throne.

XVIII. Ninigi-no-Mikoto descended from the Plain of High Heaven to Mt. Takachiho in the land of the Rising Sun, and ruled the country. His son Hiko-Hohodemi-no-Mikoto and his grandson Ugaya-Eukiayezu-no-Mikoto stayed there and conducted a benevolent rule. The period from time immemorial up to that time is called the Divine Ages.

1. Here the author of the present work wants to stress the fact that Japan is a country that was founded by "mother" and other countries by "father". "Mother" is devotedly concerned about the welfare of her descendants and has therefore primary concern about things eternal. On the contrary, "father" thinks primarily of the present and his outlook is thus apt to be restricted by the immediate gain and advantage. But "mother" is always solicitous for keeping the line of her descendants unbroken and for their prosperity and even envisages a better world for her scions than the present world. Not only does she think of that, but she actually endeavours to realize it.

2. Biology shows that so far as mankind and the feathered tribe are concerned, the male plays its part in begetting and bringing up the little ones, but as for other living creatures, the female alone is

responsible for the preservation of the specie. This bare fact alone shows what the mind of "mother" is.

3. As stated above, Japan is a country that was built up by "mother." Also, Japan is a country that deifies "mother" and follows the teachings of "mother."

4. The co-operation which the Sun Goddess taught was intended mainly for the prosperity of her descendants, for their progress, and for making the future world far better than the world as it was then. The Sun Goddess had the conception that mankind would never cease to exist and her descendants must live generation after generation without end in this world. From this conception, she wished that the world of her descendants should be better than her own, but in this respect she believed, be it noted, that in order to make the world better, it would not be enough to improve the environments of the Yamato race alone, but it would be necessary to better the world as a whole. This is exactly an expression of the wish of "mother."

5. From the teachings of the Sun Goddess, the writer of the present work should like to believe that progress is god, and co-operation is the motive power of progress dictated by god. Man progresses and advances for ever. But there is nothing to help this progress except co-operation. Nothing exists in this world except by co-operation. It should be considered therefore that co-operation is the motive power of progress dictated by god.

6. The electron which constitutes the essence of

matter is the product of the positive and the negative. The Japanese people are a nation that observes the principle of progress and co-operation taught by the Sun Goddess, and the Japanese national polity itself is the incarnation of co-operation. Therefore, domestic life, education, social life, polities, economic activities, and what not, in Japan are all based on co-operation.

7. One has only to scrutinize Japanese history to be convinced that all the historical facts and events in Japan have had their source in this notion of co-operation. It may even be said that from of old in Japan there has been an idea of co-operation and there have never been such notions as right and duty. Though Chinese culture based on individualism has been imported into Japan in the course of her development, it has exerted little, if any, influence on this Japanese idea of co-operation. However, since modern European civilization which is individualistic and liberalistic in principle has come to be introduced into Japan, a strong idea of right and duty has been ingrained into the minds of the Japanese people, and this has found expression *inter alia* in legislation.

8. The Japanese people had found that it would be impossible to associate with foreign countries on an equal footing if they stood only on the traditional idea of co-operation taught by "mother," but that in order to stand high in the comity of nations it was necessary for them to enact laws based on the conception of right and duty. It is exactly because

of this circumstance that right and duty have come suddenly to be stressed in the social life of Japan without being sufficiently Japanized. Be that as it may, the idea of co-operation taught by "mother" still remains ingrained and deep-rooted in the minds of the Japanese people. Among those who have received modern education there are some who are obsessed with the idea of right and duty, it is true, but even they have the traditional idea of co-operation as moral legacy of "mother" in their subconsciousness. This sub-conscious notion finds expression when suitable occasions present themselves.

9. Co-operation which was taught by the Sun Goddess is exactly what "mother" of the world at large desires. By this co-operation is meant, not co-operation in such narrow a sense as within a nation only, but one of a wider sense, namely between nation and nation. To put it precisely, the Sun Goddess taught that co-operation between races must begin with co-operation within a race.

10. It was in obedience to this teaching by the Sun Goddess that her younger brother Susano-no-Mikoto, going to Izumo, took as his consort Inada-hime, who was a princess born there. Thus it was that Okuninushi-no-Mikoto was begot as their scion, who later ruled the district with benevolence. The province of Izumo is the present Shimane Prefecture situated on the Sea of Japan in the north-western part of Japan. The same was the case with the Emperor Jimmu. Accessing to the throne as the first Emperor of Japan at Kashiwabara in the pro-

vince of Yamato (the present district of Nara), the Emperor took Isuzu-Hime, daughter of a local magnate, as his consort.

11. Even in a country made by "father" too there is an idea of co-operation; it is true, but this co-operation is one in a narrow sense; in other words co-operation essentially arising from an egoistic standpoint. The idea of co-operation prevailing in a country established by "mother," that is, the one taught by the Sun Goddess, is of an infinitely wider sense.

12. The philosopher classifies man's activity into the three categories of the true, the good and the beautiful, while the psychologist divides it into intellect, feeling and will. Further, some scholars classify the human endeavours into the three fields of philosophy, religion and art. It is presumed that all this was shown by the Sun Goddess with the Three Sacred Treasures. To be more precise, the mirror, one of the Treasures, symbolizes the true, intellect, and philosophy; the jewels the good, feeling and religion; and the sword the beautiful, will, and art. This is the view the writer is inclined to hold.

13. During this remote period, in China the Han race settled along the Yellow River, 2,300 years before the accession of the Emperor Jimmu or thereabouts, and laid the foundation of the Chinese state. In the twenty-fourth century B.C. the Emperor Yau ascended the throne of China, and after a long reign abdicated in favour of the Emperor Shun. The two

Emperors were model rulers. Subsequently Ta Yu was enthroned and founded the Hia Dynasty. It collapsed in the 18th century B.C. and Ch'eng Tang ascended the throne to found the Yin Dynasty. The latter was overthrown by Wu Wang in the twelfth century B.C., who founded the Chow Dynasty. About the end of the seventh century B.C. China was hurled into internal disorder and a long period of civil war ensued.

II. In the Occident, Egypt arose along the Nile during the forty-fourth century B.C. and a little later, during the same century Babylon was established along the Tigris and the Euphrates. King Hammurabi of Babylon enacted a remarkable code of laws and letters. In the twentieth century B.C. Abraham of Judea moved to Palestine. Assyria arose in the eighteenth century B.C. Later in the eleventh century B.C. Phoenicians discovered England. In 753 B.C. Rome was founded.

The Emperor Jimmu

I. The first Imperial ruler of Japan was Jimmu Tenno. He was a direct descendant in the fifth generation of the Sun Goddess. He removed from the province of Hyuga in Kyushu to Yamato (the district of Nara of the present day) where he ascended the throne. In his movement from Kyushu to Yamato, he met with great difficulties in many ways, for instance, in travelling through wild land, in crossing unknown waters and in entering into good relations with the powerful magnates of the districts traversed by him.

II. His movement along the coast of the Inland Sea from Kyushu represented the first and greatest movement of the Yamato race, the ancestors of the Japanese people. It was the outcome of the expansion the race had attained in Kyushu. In his migration, it is presumable the Emperor was followed by a considerable number of his clansmen. As the Emperor and his followers travelled onward, some of the inhabitants of the districts in their way were found to be of the same stock as they when they were approached, while many others claiming to be so voluntarily submitted to the rule of the Emperor.

III. At first the Emperor intended to enter Yamato via Naniwa (present Osaka), but on second thought, he gave up the plan, considering that the

route was mountainous in topography and an expedition by that route would court a strong opposition by the local magnates, entailing much loss of his men. Accordingly he decided to proceed by sea. The course he took was a round-about one from the south. His intention was to take the opponents by surprise at their rear, and this he did.

While the battle that ensued was at its height a golden kite came fluttering down and perched on the upper tip of the bow held erect by the Emperor. The bird shed so dazzling rays that the opponents were overawed and prostrating themselves, one and all submitted to the Emperor on the spot.

The Order of the Golden Kite, which was established by the great Emperor Meiji to be conferred on those who have rendered distinguished military service, has its origin in the above-mentioned legend of the auspicious bird.

IV. Thus entering Yamato, the Emperor had a palace built at Kashiwabara to the south-west of Unebi Hill. He took Isuzuhime, a daughter of a local magnate, as his consort. He installed the Three Sacred Treasures (mirror, sword, and jewels) in the main chamber of his palace and held there the ceremony of enthronement by reporting personally the great event to the spirit of the Sun Goddess, Imperial ancestress of Japan, and praying for her instruction. The year of accession of the Emperor Jimmu, corresponding to 660 B.C., has been set as



Accession ceremony of the Emperor Jimmu.

the first year of the foundation of the State of Japan.

V. The weapons used by the Emperor Jimmu and his army consisted chiefly of bows and arrows. Iron swords of great length were also used.

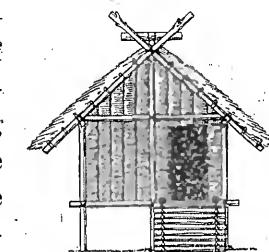
1. The anniversary of the accession of the Emperor Jimmu is annually observed as a national holiday on February 11, which is called Kigensetsu.

2. The ceremony of Taishōsai first held by the Sun Goddess has since been kept up till the present day. It is an enthronement ceremony peculiar to and characteristic of Japan. It is held on the occasion of the enthronement of the Prince Imperial following the demise of the preceding Emperor and is a grand service of offering worship to the Imperial ancestors.

3. Niiname-sai (literally, New-tasting Festival), or Harvest Festival, is held on November 23 at the Imperial Palace, when the Emperor offers the first fruits of the year to the Imperial ancestors. The Emperor himself also tastes of them. The ceremony is essentially one of thanksgiving to the gods for the grace they have bestowed upon the people during the year. Being annually observed on November 23, this national holiday corresponds to the Thanksgiving Day of the United States.

4. In offering worship to gods, two practices are considered in Japan as indispensable, ceremonial ablution and exorcism. By the former is meant a ritual cleansing of mind and body and by the latter a ceremonial purification of impurities and defilements. These two ceremonial functions are performed for the reason that man with his pollutions and contaminations cannot appear in the sacred presence of a god. Purification implies repentance and is regarded as the first step to salvation. As for the ceremony of worship, it is regarded as a function of first importance for government.

5. Further, it is to be noted that purification is performed in order to atone for the sins committed by one and for the calamities which occur consequent upon one's wrong act by making a wholesale sacrifice



A Shinto shrine of remote ages.

of all his possessions. Thus, in the past exorcism enjoined a material sacrifice as a token even of moral repentance.

For instance, when Susano-no-Mikoto, younger brother of the Sun Goddess, committed an offence by interfering with the *Taishōsai* ceremony of his Imperial sister, he performed ablution and exorcism by cleansing his body with water and offering all he possessed, finally even by shedding tears.

Purification enjoins that one should give up everything he possesses, even things immaterial. The thing of the highest value in man is the tear. In exorcism, even this tear must be offered as a sacrifice. This ceremony must be considered as a product of the great love of "mother," who is ever ready to sacrifice her all for the sake of her children.

6. Sins and crimes are called *tsumi* in Japanese, and the word *tsumi* originally came from the *tsutsumi-kakusu* or cover up. In the past, when people committed sins and crimes, the offenders were subjected to the prescribed ordeal of ablution and purification. The reason was to purify the defilement and thus to appease the gods' displeasure.

Deformity and malformation, diseases, and calamities were regarded as retribution meted out by gods to people suffering from them for their having gone astray from the moral path of equity and justice, and were included among *tsumi*. In this case too, therefore, exorcism was performed. In Japan, the moral relation between god and man is

essentially that between parent and child. Worship of gods by the Japanese is thus performed with the feeling one has when he faces his parents.

7. Japanese civilization in remote times depended on bronze and iron. Though copper was produced in Japan in plenty as it is at present, not much iron was produced. In olden days, therefore, in order to obtain iron people had to depend upon iron sand found in the mountainous interior of the province of Izumo and on the beach in the vicinity of Kashima and Katori shrines in the province of Hidachi. Iron sand in Izumo was found far up in the mountains, infested by serpents of enormous size and other wild beasts. It was thus impossible to obtain iron unless one ventured into their haunts. Considering this circumstance, it is not hard to see how the mythological legend originated which credits Susano-no-Mikoto with having slain an eight-forked serpent and found a sword in its trail, which he later presented to his sister, the Sun Goddess.

VI. After being on the throne for a good many years, during which he spared no pains to consolidate the foundation of the Empire he had set up, the Emperor died at an advanced age.

1. At the time of the Emperor Jimmu, the Chinese philosopher Laotsze was born in China and Shakamuni, founder of Buddhism, in India. In the West, it was the days of the Seven Wise Men of Greece, and Nebuchadnezzar II of Babylon invaded

Judah, taking Jerusalem and carrying many Jews into captivity.

VI Century B.C. to IV Century B.C.

I. The Emperor Jimmu died in 585 B.C. and the following year his remains were laid to rest at a mausoleum on Unebi Hill in the province of Yamato. After his demise, the throne remained vacant for three years, at the end of which the Emperor Suisei acceded to it. During his reign and those of the following eight Emperors nothing important took place, except that every time a new Emperor ascended the throne his abode was transferred to a new place.

1. In ancient times in Japan there was in use the word *kunibiki* (literally, country pulling). The word in question was derived from a mythological story that as the province of Izumo was small, part of the territory of Korea was dragged over and added to Japan. It is recorded in an old Korean book that the district of Korea on Geinichi Bay facing Japan across the Sea of Japan was much larger before, but as part of it had been taken away to Japan, it became small in area.

It may perhaps not be said that Japan and Korea were formerly connected as one stretch of land and not separated by sea as at present, but this much may be said for certain that the two countries lay nearer to each other in the remote past, at least with more islands in between. Granting such to have been the case, it can well be supposed that there

were frequent inter-migrations of people between the two countries.

2. It appears that the style of dress worn by the Japanese of ancient times was more like Occidental than the Japanese clothes of the present day. There is a story on record that Amano-Usumeno-Mikoto, who was a goddess, astonished Sarudahiko-no-Mikoto by appearing before him with her chest and breasts uncovered. From this story, it seems that in those days it was decorous for people, women in particular, not to uncover their bodies.

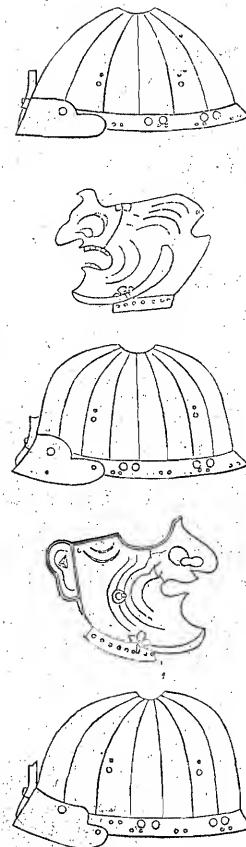


A Japanese warrior of remote ages.

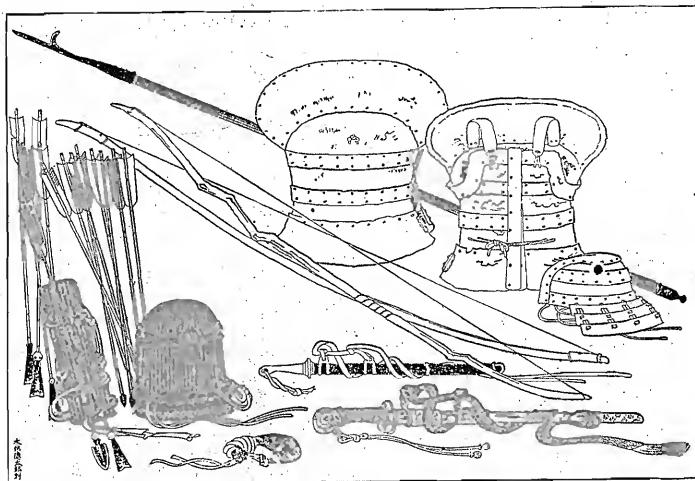
their hair hanging down on the back in their girlhood, dressing it up when they have grown up. Both men and women used combs.

4. Man sleeps every night. Sleep is a rehearsal for death. Man rises in the morning refreshed and works with renewed vigour. To sleep is to die temporarily and to awake is to revive. Man dies and is born again, repeating the process *ad infinitum*. Such being the conception of the Japanese people regarding life and death, a Japanese thinks that his life will continue through his successive descendants into an everlasting future. Thus a Japanese regards his forefathers who are dead and gone as if they are still alive and so presents offerings to their spirits and worship them. On the other hand when a living person is away from home, for some reason or other, for example, on a journey, his family or relatives set a meal for him as if he were dead and gone.

In fact the Japanese of ancient times had no idea of death. To express death, they used such words as *iwa ni kakureru* (hide behind a rock) or *kami saru* (literally, god leaves), and believed



Helmets of remote ages.



Armours and weapons of remote ages.

that their parents, dead and gone, would hark back to this life, if called back. There was in ancient Japan no such idea as total extinction. Even though the flesh perishes, the spirit survives for ever. That was the belief of the ancient Japanese. It is for this reason that even to-day boiled rice and liquor are offered by the Japanese for the dead.



A grave of remote ages.

Buddhism teaches that death is a departure for a greater life beyond and that life after death is long and everlasting. Resurrection is stressed by Christianity, but in this idea there is a void or space between death and resurrection. In ancient Japan, however, people had no idea of such intervening void between life and death. Accordingly since the time of the Sun Goddess, it has been the established rule that the moment a reigning Emperor dies, his son becomes Emperor forthwith.

Therefore, no Japanese Shinto shrine conducts funeral service. Since the introduction of Buddhism into Japan, a great many Buddhist temples have come into being. Not a few of them have nothing to do with funeral service. The Fudoson Temple at Narita near Tokyo is one of such temples, prayer service only being conducted there.

5. From relics of the palaeolithic and neolithic ages which have been unearthed in Japan of late, it is seen that even as early as from 4,000 to 5,000 years ago, the ancestors of the Japanese race were in a fairly advanced stage of civilization. The people of the palaeolithic age had only shell-fish as the chief article of food, cereals still remaining unknown to them as food. They were therefore nomadic in their mode of living, particularly so in dwelling. In fact they constantly migrated from one place to another in quest of shell-fish. It was in much later ages that they began to take to rice as an important article of food.

By the time of the Sun Goddess, sericulture and



Earthenware of remote ages.

rice-growing had already been engaged in by many people. Mainly for the reason of easier irrigation, cultivation of rice was then carried on in basins surrounded by mountains such as are found in the Yamato district rather than on level land.

Brewing *sake*, Japanese liquor, from rice has been carried on since the legendary age. This was how *sake* was brewed in ancient times. First, girls thirteen or fourteen in age were selected and after causing them to cleanse their mouths thoroughly, they were made to much rice. From the material so prepared *sake* was brewed. It was later in the beginning of the reign of the Emperor Nintoku that malted rice came to be used for brewing *sake*. This method of brewing was introduced into Japan from Korea.

During the Divine Ages, dwellings and other buildings were all built of wood. The pillars were erected direct in the ground, and as there was no peg available, the pillars and other supporting timber were fastened together with wistaria- and arrowroot-vines. The roof was thatched with miscanthus and other grasses, while the floor was covered with hide, sedge matting, and so forth. The house was walled with boards. The earthen wall was a later invention. The house was hedged around and was provided with a gate, the door of which had a bolt. The backhouse was built over a stream so as to let it carry excreta away. From this arose the word *kawaya* (literally, river shack), which connotes a privy.

It is considered that in those days a fair progress had already been made in the construction of houses. Pieces of earthen-ware of those days dug out show that industry in crude form had already made a fair advance.

6. The sixth century B.C. was the age of civil wars in China. Confucius was born in 551 B.C. It was during this century that Rome was brought under a republican régime. King Darius of Persia undertook an expedition to India.

During the 5th century B.C. China continued to be the scene of civil wars. In West Europe, the first, second, third and fourth Persian wars were in progress, ending in the repulse of the Persians by the Greeks. Socrates was born in 470 B.C. and Plato in 429 B.C.

The fourth century B.C. saw various events of historic importance in West Europe. Aristotle was born in 384 B.C. and Alexander the Great in Macedonia in 356 B.C., who conquering Egypt, established the city of Alexandria in 332 B.C., and conquered India in 327 B.C.

III and II Centuries B.C.

I. In 219 B.C. in the reign of the seventh Emperor Kōrei, Hsu Fu of the Tsin Dynasty, accompanying 3,000 men and women, arrived in Japan from China and they were naturalized. The Imperial Court gave them land in the province of Yamato, and gave the descendants of Hsu Fu the family name of Hata.

1. In Japan the Sun Goddess has been looked up to as the sun, and the foundation of the Japanese moral idea has been not to obscure the brightness of the sun. The sun and fire being practically identical with each other in regard to light and heat they give, the Japanese regard fire as something sacred.

2. A Japanese legend has it that long long ago the god of day was born, and when the babe was cut its blood splashed about and stained the trees and stones around. From that time it came about that if a stick of wood and a stone are struck against each other, there emerges sparks and fire.

3. Blood has been regarded as sacred, as the sun has been, and staining of anything with blood has been disliked as defiling the sun. Blood has thus been much valued, even the menstrual blood and the blood attending childbirth being handled with deference. Bloodshedding through a quarrel has been severely denounced as an act of defilement. This Japanese idea has arisen from the notion that

one should take good care of what one ought to treat with respect and that otherwise one would incur a curse.

4. In ancient times in Japan people, upon concluding a contract, shook hands with each other as a sign that it had been duly entered into. A vestige of this ancient custom still survives at present in the child-play *yubikiri* (literally, finger-cutting), in which children shook together their little fingers as a sign of promise. Of old, the act of grasping hands was called *chigiri* or *tanigiri* and the act of quitting one's grasp *tagiri*, connoting parting. In olden times, a contract was called *chigiri*, the word originating from hand-shaking. This word is still in use with similar meaning.

5. Roughly speaking, there are two family systems in vogue, one being individualistic and the other synthetic. Of the latter system, there is one with the chieftain as the head of the family. In the case of Japan, however, the State itself constitutes a family. None like it exists in any other country.

6. In the case of Japan, in which the State as a whole is one synthetic family, there are various classes and distinctions, from the Imperial and divine classes downward, it is true, but going deeper into the matter, one will readily see that though such classes and social distinctions exist outwardly, there exist no such class distinction at all in the true sense of the term. Thus, it may be said parenthetically that in Japan class distinction is no class distinction at all, distinction is nothing but

equality, and equality is but distinction. In fine, in Japan class and social distinctions have been established for mere convenience, for the sake of worship of gods and ancestors, of maintenance of order, and of helping on progress. There is an old poem saying in effect: "I too am a descendant of Takamusubi-no-Kami, though I do not know myself what blood has been infused in the intervening stage of our lineage." This is an expression of the belief of the Japanese that the nation as a whole shares the same blood with the ancestors of the Imperial Family.

7. During the third century B.C., the first Emperor of the Tsin Dynasty of China unified the country, and his dynasty continued until his descendant in the third generation, when it was overthrown by the founder of the Han Dynasty.

In Europe, the Punic Wars broke out between Rome and Carthage. Hannibal invaded Rome, but was defeated by the Romans at the Battle of Zama.

During the second century B.C., the Han Dynasty continued in power in China.

In Europe, the Punic Wars having ended in a victory for Rome, Carthage was destroyed. Julius Caesar was born in 100 B.C.

I Century B.C.

I. The tenth Emperor Sujin acceded to the throne in 97 B.C. The Emperor continued to rule for a good many years, during which the influence of his benevolent and enlightened rule extended far and wide throughout the country. In fact this able sovereign made an epochal contribution to the Imperial fortune and to the weal of the people.

II. Since the time of the first Emperor Jimmu down to that of the Emperor Sujin, the successive Emperors, according to a traditional custom, transferred the capital from place to place within the province of Yamato. All the while extending over a period of several hundred years, the successive Imperial rulers quietly nourished the resources and power of the people. In the meantime, the Yamato race was able to train and cultivate itself and could thus consolidate the foundation of their country for its future development. It was just at the time of the Emperor Sujin that the power and strength of the Yamato race were demonstrated in a concrete way.

III. Up to that time, the government in Japan, as in other ancient countries, chiefly attended to religious ceremonies. This is inferable from the fact that until then the Three Sacred Treasures were kept in the Imperial Palace. At the time of the

Emperor Sujin, however, a marked social development had already been attained, so much so indeed that a clear distinction had inevitably to be made between administration of mundane affairs and religious ceremonies. Thereupon, the Emperor Sujin established a shrine dedicated to the Sun Goddess at Kasanui village in the province of Yamato and installed there the mirror and sword granted by the Sun Goddess as insignia of the Imperial rule, placing them in charge of his daughter Toyosuki-Irihime-no-Mikoto. The Emperor had imitations made of the mirror and sword, and along with the Privy Seal, he kept them in the Imperial Palace.

IV. The Emperor Sujin then designated lands and buildings for Amatsukami (literally Heaven Deity) and Kunitsukami (literally State Deity), thus laying an economic foundation for Shintoism. It may be noted that by Amatsukami was meant the ancestors of the Yamato race in the Plain of High Heaven, and by Kunitsukami tutelary deities at various localities of the country.

1. Shintoism, which is pantheistic, is the religion of Japan. While alien religions such as Christianity and Buddhism concern themselves essentially with deliverance of man himself, Shintoism has its source in ancestor-worship and love for descendants, having nothing to do with relief from misery or deliverance from suffering. The Sun Goddess as the ancestress of the Japanese race and other gods who had con-

tributed to its development have been enshrined and have become the objects of reverence of the Japanese people. Accordingly some gods are enshrined by the State, others by people of various localities, still others by families. This is because the Japanese people have in a great measure the idea of ancestor-worship and of progress.

2. It is a custom for Japanese to cleanse their bodies and minds and worship and pray to their family or local deities on New Year's Day and on other prescribed national holidays. They thus pray to the gods, it is true enough, but they do so purely for the prosperity of their descendants and for the development of their State and localities, but not for personal deliverance or salvation. This custom of offering prayers to the ancestors well explains how progressive and self-sacrificing they are, at least how eager they are to be so.

3. Shintoism as such has remained the moral foundation of the Japanese people throughout the ages since ancient times up to the present. In foreign countries, it has practically been the rule that when a progressive religion rose it met with a stubborn opposition, and when that new religion finally emerged triumphant the country concerned abandoned the religion it had believed, in favour of the new religion. Christianity is an outstanding example.

4. No alien religion or civilization whatsoever has ever been able to upset either Japanese Shintoism itself or the Japanese national life and civilization

based on Shintoism. On the contrary, Shintoism and the Japanese civilization and national life with their source in Shintoism have embraced and assimilated all religions and cultures from abroad and have transformed them into things Japanese to their very core. So once Confucianism, Buddhism, Christianity, and what not, were introduced into Japan, they have become Japanese Confucianism, Japanese Buddhism, and Japanese Christianity. The alien religions thus Japanized have found nothing antagonistic to or incompatible with Shintoism which is indigenous to Japan.

V. The Emperor Sujin despatched four warrior messengers to the four directions, after giving them a gracious message of instruction to the effect that the key to the administration of people was to educate and enlighten them. With such a lofty administrative object in view, the Emperor enhanced the Imperial prestige and influence by adding to military power and glory. At the same time, the Emperor caused a census to be taken, established a tributary payment system enjoining men to offer spoils of the chase with the bow and arrow and women to present textiles, provided communications facilities in the country by ordering the various provinces to construct boats, encouraged industry, and helped on agriculture by causing ponds and ditches to be constructed. As a result of his enlightened and benevolent rule, the State coffers were filled and

other beneficial results appeared.

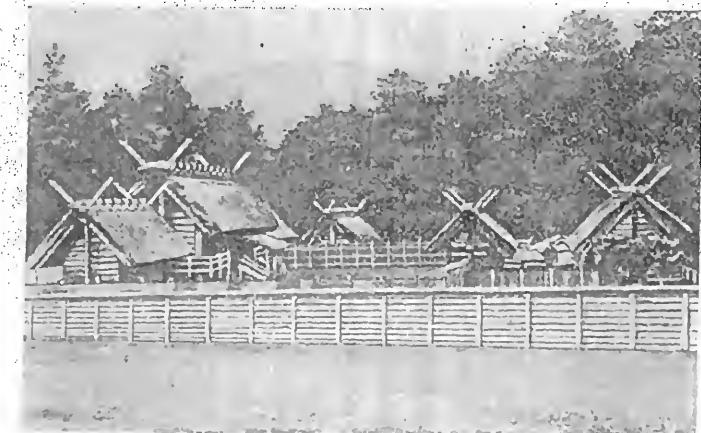
VI. In the 65th year of the reign of the Emperor or in 33 B.C. the country of Taikara, which rose in part of Korea (the present south-western part of Keisho provinces), having been invaded by another Korean kingdom of Silla, sent messengers to Japan to pay tributes by way of asking for help.

VII. In the reign of the Emperor Suinin who succeeded the Emperor Sujin, the Emperor despatched Shio-no-Noritsuhiko to the state of Taikara to assist it in its struggle against Silla. The Emperor gave the name of Mimana to Taikara and established a Japanese government office in that country.

IX. The Emperor Suinin, who greatly revered gods, established a shrine at Yamada on the bank of the River Isuzu in the province of Ise and transferred there the Three Sacred Treasures which had previously been installed in the shrine at Kasanui village in Yamato. The Emperor put his Imperial daughter Yamato-Hime in charge of affairs and service of the shrine. This shrine, called the Kōdai-jingu or Ise-Naigu, is the present Grand Shrine in Ise and the center of adoration, reverence and devotion of the entire nation.

X. The Isuzu River is near Ise Bay which is washed by a warm current flowing from the South Seas. The fact that the Grand Shrine was removed from Kasanui village in the mountainous recess of

the province of Yamato to the spot near the sea-shore, shows that the Imperial power and prestige had then markedly advanced.



The Grand Shrine in Ise.

1. The Three Sacred Treasures are insignia and symbols of the endless durability of the Imperial House, and the Japanese people, reading into them the spirit underlying the foundation of the Japanese state, cherish a feeling of utmost respect towards them. The Japanese make it their life-long object to visit the Grand Shrine in Ise at least once.

2. There is Kashiko-Dokoro (sanctuary) in the Imperial Palace. In this Imperial Sanctuary is enshrined the Sun Goddess in the central niche with Yata-no-Kagami (mirror, one of the Three Insignia of the Imperial House) installed in state. On the right are enshrined the gods of heaven and earth



The Sanctuary in the Imperial Palace.

and other myriads of gods and deities, while on the left are deified the spirits of the successive Imperial ancestors, from the first Emperor Jimmu down. At the Sanctuary, ceremonies are held regularly twice a year in spring and autumn in the presence of His Majesty the Emperor. The ceremony in spring is called Shunki-Koreisai or the Ceremony of Spring-time Worship of the Imperial Ancestors and that in autumn is called Shuki-Koreisai or the Ceremony of Autumn Worship of the Imperial Ancestors.

3. All who can talk something or other of Japan know that the Japanese people take great pride in the fact that the line of their Emperors has continued unbroken throughout the ages in the past and will continue for ages eternal in the future. Though China is in the Orient, as Japan is, the former has nothing in common with the latter in this respect. From ancient times, the idea of revolution

and conquest has been strong in China. For instance, in that country the moment an Emperor of low moral character or of general incompetence appeared, he was driven from the throne and a new one stepped on to the throne as a new Emperor. In fact, all believed it was Heaven's decree for one to overthrow a depraved Emperor at any time and to conduct good government in place of the Emperor driven off the throne. So it was that in China the dragon throne had often changed occupants, times without number indeed. In direct contrast to that state of things in China, the relations between the Emperor and people in Japan have invariably been those between the head and members of a family. In other words, the Emperor and people are so closely related to each other as if they were connected by blood. All this shows how deep-rooted and strongly bound are the ties between the Emperor and people of Japan and also how masterful and dominant is the position of the Emperor *vis-a-vis* the people.

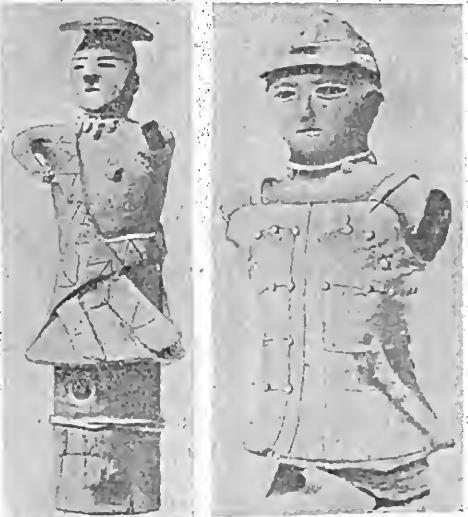
4. Of all places, the grounds at the foot of a mountain are best suited for agriculture as there water facilities are available. On a level land agriculture is possible too, it is true, but water facilities are often unavailable. The fact that the Emperors Sujin and Suinin constructed many ponds and pools shows that with the increase in population, the farming population had gradually migrated from the foot of mountains to level lands.

XI. Following in the footsteps of his predeces-

sor Emperor Sujin, the Emperor Suinin had many ponds and ditches constructed by ordering the provincial authorities to do so. The number of such utilities reached more than 800.

XII. *Sumo-o* or Japanese wrestling which is a national sport, had its inception in those days. In the reign of the Emperor Suinin, a strong man named Taima-no-Kehaya boasted of his great physical strength, and the Emperor ordered one Nomi-no-Sukune to measure strength with him. Nomi-no-Sukune knocked down Taema-no-Kehaya with one stroke. This was the beginning of *Sumo-o*.

XIII. At the time, there prevailed a custom of one immolating himself on the death of his master.



Clay figures of men and horse.

As a matter of fact, when a noble died, many of his retainers were buried alive. Out of deep sympathy for those obliged to meet with such a tragic fate and giving an ear to advice presented by Nomi-no-Sukune, the Emperor Suinin enforced abolition of the traditional custom of self-immolation, and adopted instead the system of "haniwa." Under the new system, clay figures of men, horses, and others were made and buried in place of men with a noble person when he died.

1. The custom of self-immolation was born of the belief in the immortality of the soul. To put it more precisely, it was believed in those days that even if the flesh perished, the soul would continue to live in another world. From this consideration it was considered necessary, in laying the dead to entomb the men and things used by him in his life time. And it was actually done.

2. Upon the death of an old or young woman, it has been customary with the Ainu (aborigines of Hokkaido) to burn the house in which she used to live. The consideration underlying this custom is that though a man, after his death, would be able to construct his house, either an old or young woman would be unable to do so in another world, and so the house should be sent to her by reducing it to

smoke, in a form suited for another world.

XIV. By the time of the tenth Emperor Sujin the organization of the Imperial Court had been completed. At the same time, internally the sphere of Imperial rule had been extended and industry developed, and externally the national prestige had been markedly enhanced. The Emperor assisted part of Korea to grow into an independent state, which was firmly established as such state at the time of his successor Emperor Suinin, and was given the name of Mimana. The Emperor thus established a political connection with the Asiatic continent. Furthermore, the Emperor fostered and invigorated the spirit of deity- and ancestor-worship by establishing the Kōdai-Jingu (Grand Shrine) as well as local shrines. His successor too played a very important part in that task in faithful deference to the will of the Emperor. All this means that the seed sown by the Sun Goddess with maternal solicitude sprouted under the loving cares of "mother" for the first time at the time of the Emperors Sujin and Suinin more than 500 years later.

1. During this century, in China Emperor Wu of the Han Dynasty carried out a successful war against the Huns.

2. In Europe, Julius Caesar invaded England, made a revision of the calendar in 47 B.C., and was assassinated in 44 B.C. The Republic of Rome collapsed in 27 B.C. Jesus Christ was born in 4 B.C.

I Century

I. The reign of the Emperor Suinin continued in this century. In 59 A.D. the Korean kingdom of Silla which was in the south-eastern part of the peninsula and comparatively near to Japan, sent a tribute of treasures to the Imperial Court of Japan.

II. The Emperor despatched an envoy abroad on a mission to bring home seeds of oranges. The Imperial messenger came back eleven years after his departure, when the Emperor had already died the previous year. From this, it is surmised that the Imperial messenger went to a foreign country far away. Considering that India was the original home of oranges, it is conjectured that he might have gone there. Deeply regretting that he could not return home while the Emperor was still in this world, he offered the oranges he had brought home to the spirit of the



How a male Japanese dressed himself in ancient times.

Emperor and committed suicide.

III. The Emperor Suinin was succeeded by the Emperor Keiko in the year 71 A.D. During his reign, a rebellion occurred in Kyushu, and the Emperor undertook a punitive expedition in person. This was the first Imperial expedition which was undertaken since the time of the first Emperor Jimmu. The Emperor appointed an able and faithful man named Takenouchi-no-Sukune to a high Government position and by creating the posts of *Ō-omi* and *Ōmurai* (Ministers and Vice-Ministers of State) established the highest government organ. The Emperor then despatched Takenouchi-no-Sukune on an inspection trip round the north-eastern districts of the country, and through him even carried an investigation of the remote northern district of Yezo (the present Tohoku or north-eastern districts).

1. This century witnessed in China the collapse of the Han Dynasty and the establishment of the Eastern-Han Dynasty with Emperor Kwang Wu as its founder.

2. Jesus Christ was crucified and St. Paul was actively engaged in preaching. In Rome, Emperor Nero reduced the eternal city to ashes and massacred Christians, being himself killed later.

II Century

I. The reign of the Emperor Keiko was brilliantly featured by Prince Yamatodake-no-Mikoto, who made a remarkable contribution towards the extension of Imperial authority and the enhancement of Imperial prestige and glory. He was a son of the Emperor and in his childhood had the name of Ousu. When he was sixteen years old, the Kumaso tribesmen, who had been infesting the southern part of Kyushu, rose in rebellion against the Imperial rule. Thereupon Prince Yamatodake was despatched there to quell them. Disguising himself as a woman he attended a feast held by the chieftain of the tribe, and suddenly springing upon him at an opportune moment held him down and stabbed him to death. With his last breath the rebel leader gasped: "Hitherto I have defied all in military prowess, but none have I ever met so brave and gallant as thee. Thou shalt hereafter be named Yamatodake-no-Mikoto (Yamato Prince of Valour)." Since that time, the prince has been known by that name and adored by the Japanese people.

II. Yamatodake-no-Mikoto started later to conquer the Yezo barbarians in the north-eastern districts of the country. *En route* he visited the Grand Shrine in Ise and was presented by his aunt, Princess Yamato-Hime, with the sword Amen-

Murakumo-no-Tsurugi, one of the Three Sacred Treasures. At Yaizu near the present city of Shizuoka on his expedition eastward, he was trapped in a prairie fire which had been started by his enemy. He escaped from the impending danger by mowing down grass around him with the sword presented by Princess Yamato-Hime. Since that time the sword has been known by the name of Kusanagi-no-Tsurugi (literally, Grass-Mowing Sword).

1. Yezo were the forefathers of the Ainu and in those days inhabited the wide area extending over Hokkaido, the Tohoku (north-eastern) districts, and along the Tone and Shinano rivers.

2. The spot where Yamatodake-no-Mikoto met with the danger of prairie fire in the course of his expedition eastward is considered by some historians to have been somewhere near Hiratsuka, west of Yokohama, instead of Yaizu.

III. As Yamatodake-no-Mikoto was crossing the offing of Tokyo Bay *en route* to the province of Kazusa, a strong wind suddenly came on causing the waves to run high and the vessel bearing the prince was in instant danger of being capsized. Concluding that this was a curse of the sea-god, his consort, Princess Ototachibana-Hime, threw herself into the sea to appease his wrath. Thanks to her sacrifice, the sea became calm again and the prince landed safely in Kazusa. After extending Imperial



Atsuta Shrine.

influence in the northern provinces, the prince fell ill on his return journey and died at Nobono in the province of Ise. The Atsuta Shrine in a suburb of the present city of Nagoya is dedicated to this valorous prince with the sword Kusanagi-no-Tsurugi, one of the Three Insignia of the Imperial Rule, installed as the embodiment of the deity.

1. The self-sacrificing act of Princess Ototachibana-Hime was a manifestation of the character peculiar to Japanese womanhood. During his expedition, Yamatodake-no-Mikoto very much missed his faithful consort, his mind not having departed from her even a single day. As he was passing Usui Pass near the present town of Karuizawa on his return travel, he saw a glimpse of the sea far away and sighed: "Aa! tsuma! (Ah, my wife)", thrice repeating the lamentation. Since that time, the district around Tokyo has been called Azuma, the

word being a corruption of the term *waga-tsuma* (my wife. Opinion is held by some historians that the spot where Yamato-dake-no-Mikoto bewailed the death of his consort was in Hakone, which is not far from Yokohama and is well known for its beautiful scenery and hot springs.



Entrance to Atsuta Shrine.

IV. In the reign of the fourteenth Emperor Chuai, the tribe of Kumaso in Kyushu again rebelled against the Government. Thereupon, the Emperor started on a punitive expedition and after having subjugated the rebels, died in camp.

V. The revolt of the Kumaso was manipulated by Korea, and thus with Korea at its back the recalcitrant tribe frequently rose in revolt. The Emperor had made up his mind to cut off the connection between the revolting tribe and Korea and had ships constructed to be used for an expedition across the sea. Following the will of the Emperor, his consort, the Empress Jingū-Kōgō, keeping secret the demise of the Emperor, led herself not long



Jingū-Kōgō landing in Korea.

after an expedition against the Korean kingdom of Silla. In a short time she conquered Silla, while two other Korean kingdoms of Pakche and Koguryu also submitted to the expeditionary force of the Empress. In this way the whole of Korea subordinated itself to Japan. The Empress then established Uchitsu-Miyake or Residency General in that country and ruled it. Now that Korea was subjugated, the Kumaso tribe was pacified too.

I. The Empress Jingū conquered the native rebels of Tsukushi in Kyushu, and left there one of her chief helpers to keep the Kumaso quiet. Then, disguising herself as a man, and in command of a naval

force, she crossed the sea to Korea to bring the kingdom of Silla into submission. On the point of departure on the expedition, the Empress issued an order to the expeditionary force: "If you neglect to observe military discipline and lack in spirit to vindicate the justice and honour of the Imperial cause, the rank and file will lose in morale and will fall into poor form for action. Should you covet gain, fall into avarice, and adhere to small ego, you would surely be taken prisoner by the enemy. Do not despise the enemy, even though it be small, and do not hold the foe in awe even if it be formidable. Spare no antagonists proving malicious and violent, but do not kill those who have submitted. Remember, all of you, that those who have won will be rewarded and those who have been vanquished will be punished." In particular she brought it home to her men that should the war prove victorious, it would be attributed to the credit of the warriors under her, and should the war be lost, she alone would hold herself responsible for it. Also, as often as thrice she warned them not to slay adversaries who surrendered.

2. The Empress Jingū undertook the expedition against Korea, it is true, but it was essentially intended to remove the activity of an alien foe standing in the way of achieving peaceful internal government. It therefore was not the invasion of a foreign country in an ordinary sense at all. The fact that the Empress gave a strict order to her men not to slay those of the enemy who would submit, shows

that her expedition was nothing more than a military demonstration against Koreans, who had been pulling the strings of the Kumaso trouble in Japan.

3. As Jingū-kōgō closed in upon Silla, the king of that country surrendered, saying as he did so, "I have heard that there is in the east a divine land called Nippon, and there is in that country a saintly Emperor called Tenno. The expeditionary force which has just arrived must be a divine force from that country. How can we resist such a force?" As the king of Silla surrendered, he, with his men, came to the camp of the Imperial force from Japan flying a white flag. This shows that the act of hoisting a white flag in case of surrender has been practised from ancient times.

VIII. As a result of the successful expedition, Silla, Pakche, Koguryu and Mimana of Korea came to pay tribute to Japan, and Koreans continually came over to Japan. A Korean scholar named Wani presented to the Imperial Court copies of the Analects of Confucius and a copy of Chinese letters. Achiki, a descendant of an Emperor of the Han Dynasty, leading people from seventeen prefectures in China, came over to Japan and they were naturalized. Since that time, foreign civilization and culture have been introduced into Japan more frequently than before.

1. Even before that time, in fact since a long time before, Japan had been in intercourse with

Korea and with China too through Korea. No doubt Japanese culture was influenced considerably by Chinese civilization, but never did Japan lose her special culture on that account. Even viewed from the standpoint of ideas, the Chinese ideas are fundamentally different from the Japanese.

2. While in China north and south are set as the standard of direction, in Japan west and east are the standard. The Chinese have adopted north and south as the standard, because they have fixed on the polar star as the centre of directions. And this is due to China's topographical condition. As it is, China regards the polar star as the axis of the universe and puts the position of the throne in the direction of the polar star, while the positions of the vassals of an Emperor are so placed as to face the north, as if they were the galaxy of stars facing the polar star.

3. On the other hand, in Japan the sun, which rises in the east and sets in the west, is taken as the standard in connection with directions. The position of Tenno (Emperor) is likened to the sun. The Sun Goddess is symbolized by the sun. Tenno is called "Hi-no-Miko" (sacred son of the sun) and Kōtaishi (crown prince) "Hi-tsugi-no-Miko" (sacred son succeeding to the sun).

4. The Chinese worship the stars as do the Indians. In China it is said that when a hero or any other great man dies, he becomes a star. In Japan, however, people worship the sun, and religion, philosophy, and education have their source

and foundation in the sun. The sun gives light and heat to all. This is regarded in Japan as the fair, just, and equitable principle of nature and as "Kami-nagara-no-Michi" (literally, godly way), in other words, a divine path of great virtue. By this divine path of supreme virtue is meant the way of the Sun Goddess.

5. In taking in alien culture and civilization, Japan has adopted what is good and excellent in them, but in no instance whatever has she allowed them to efface her own culture. It is thus plain that Japanese civilization has remained original and unique through the ages since very ancient times. The fact of the matter is that alien culture and civilization have been added to the original and unique Japanese culture and civilization, and those foreign addenda have been transformed into things essentially Japanese.

6. During this century, one Tsai Lin of China invented paper and thus made an epochal contribution to the world's cultural history. This paper of Chinese invention was introduced into Europe by the Saracens, and it formed the foundation for the present European paper. A university was also established in China.

7. In Europe Emperor Hadrian of Rome crossed to England and erected there a rampart 73 miles long known by the name of Hadrian's Wall.

III Century



Jingū-Kōgō
(from a wooden bust pre-
served in the Hachiman
Shrine of Otokoyama)

courtesy she despatched a messenger to that country, who brought home with him many weavers and a factory was established where they were put to work. Later the Korean kingdom of Pakche sent an envoy to Japan for the first time, when Silla seized the tributes in his charge and presented them to the Imperial Court of Japan. Greatly resenting this outrageous act of Silla, Jingū-Kōgō sent a general on a punitive mission. The expeditionary force under him, assisted by a force of Pakche, defeated the force of Silla and conquered that country and established a Japanese government office there to

administer it. From that time, Pakche sent a messenger of tribute year after year.

III. Besides greatly promoting Japanese expansion overseas in these ways, Jingū-Kōgō carried out various beneficial enterprises for the people, such as reconstruction of highways and improvement of communications.

IV. After the demise of Jingū-Kōgō, the Emperor Ōjin ruled the country for many years.

V. The Emperor appointed "umibe" (literally, sea-men) and "yamamoribe" (literally, mountain protection agents) in various provinces, this marking the beginning of the establishment of the naval and military systems in Japan. The Emperor had arms manufactured and had also stringed musical instruments made with wood.

1. During this century, in China the Sitsin Dynasty was established following unification of the country. In Europe, Persia and Rome continued to wage wars.

IV Century

I. The Emperor Ōjin, in the year preceding his demise, set up his second son Wakairatsuko as Crown Prince. Having studied Chinese classics under Achiki and Wani, this prince was a proficient scholar in addition to being a man of great sense and courage. It was because of these strong points he possessed that he won the confidence of his Imperial father and was set up as Heir Apparent. After the demise of his Imperial father, however, he proposed to transfer the throne to his elder brother Sasagi-no-Ōji, for he believed it was only proper for the first born to succeed to his father. His elder brother declined to respond to his proposal for the reason that should he do so, he would be disobeying his Imperial father's will. Nor did Wakairatsuko consent to ascend the throne either, however. Thus, the throne remained vacant for the following two years.

II. Seeing that his elder brother was firm in his determination not to accede to the throne, Prince Wakairatsuko took his own life. Hearing of his suicide, the elder prince abandoned himself to grief but finding there was nothing for it, he acceded to the throne, he being the Emperor Nintoku.

1. While the two princes were still each conced-

ing the throne in favour of the other, a fisherman of Osaka, intending to present fresh fish to the Emperor, went to the residence of the elder prince, who declared that his younger brother was the Emperor. Accordingly the fisherman waited on the younger prince, but the prince told him that his elder brother was the Emperor. Going to and returning from one prince to another time after time, the fisherman at last gave up his intention, for the fish he carried with him had become stale in the meantime.

2. In Japan, brothers and sisters are called "harakara," which literally translated means "from the womb" (of the mother), "hara" meaning the side and "kara" from. The members of one and the same family are called "chikara," which means "from blood." Relatives are called "iyekara" or "from house." The Japanese word "chikara," which means strength, also connotes "from blood." The word "kara" is similar to the word "yori" and connotes relatives, co-operation, combination, and crystallization. The Japanese word "iyegara" or family status is derived from "iyekara" (from house), while the term "kunigara" or status of country has its source in "kunikara" (from country). One can have "chikara" or strength by respecting "iyegara" (family status) and "kunigara" (status of country). The power of a state is born of co-operation of the people, and the basic units of the nation are "harakara" or brothers and sisters.

III. The Emperor Nintoku ascended the throne

in 313 A.D. and ruled for a good many years. He removed the capital to Naniwa (present Osaka), as the place was then the center of intercourse with Korea.

IV. The Emperor had moats and canals constructed by Koreans from Silla and had other public engineering works carried out, such as construction of dikes, bridges, roads, drainage systems and conversion of lands into paddy-fields.

V. Exceedingly benevolent in character, the Emperor showed deep sympathy for the people. One day the Emperor went up to the top of the watchtower of the Imperial Palace and looked out from it over the city of Naniwa, when he noticed that little smoke rose from the ovens of the houses of the people. Concluding from this fact that the people were impoverished, the Emperor granted a remission of tax and labour for the following three years. During the while, the Emperor, with all the members of the Imperial family, observed utmost thrift, even to such a degree that the roofs of the buildings of the palace leaked and the dress of the Emperor himself became threadbare. Three years later, the Emperor looked again over the city from the observation tower of the palace, when he saw countless columns of smoke rising into the air. The Emperor was very glad and said: "The wealth of the people is Our wealth." Deeply moved by the great benevolence of the Emperor, all people eagerly

took it upon themselves the task of repairing the Imperial Palace and cheerfully worked day and night. Soon there did emerge a splendid palace. This is a striking example showing what intimate relations exist between the Imperial Household and people of Japan. As a matter of fact, the successive Emperors of Japan have had the welfare of the people uppermost in their minds.

1. A Japanese home is considered prosperous when the hearth is aglow with fire. Parent and child, brother and sister, eat of rice boiled in one and the same pot around one and the same table. Herein lies the source of family union and home happiness. From of old, succeeding to a family fortune has been called "hitsugi" or literally succeeding to fire. This shows how eagerly and painstakingly Japanese homes have endeavored through the ages to keep fire ablaze in the hearth. In old Japanese, the word "iye," which is house in English, is also pronounced "he." The word "iye" comes from the word "ihe." The affix "i" or "u" means great, beautiful, or good. It will thus be seen that "iye," which is the Japanese equivalent of the English word "house" or "home," arose originally from the old Japanese term "big oven" or "beautiful hearth." Each and every Japanese house has its oven. In fact in the past houses were often counted with the number of ovens.

2. During this century, in China the Dynasty of Sitsin was overthrown by the Huns. In Europe,

Constantine the Great of Rome reigned. The Roman Empire was split into two parts, western and eastern, in 395 A.D.

V Century

I. After the Emperor Nintoku, four Emperors successively acceded to the throne.

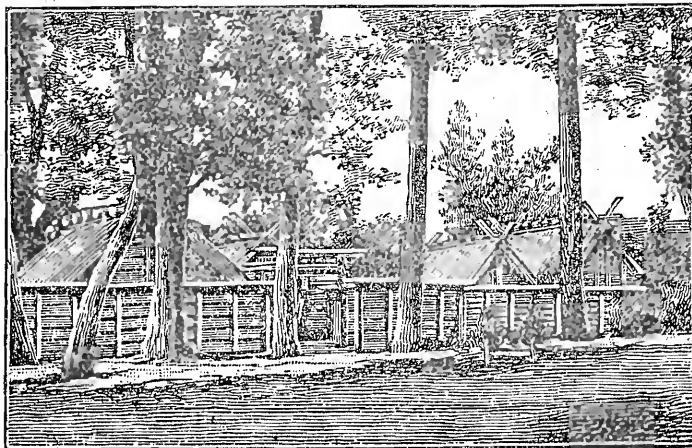
II. In those days, the practice of tattooing arose, government officials and agents were stationed in various provinces and a financial organ called "kurasshoku" was established to distinguish properties belonging to the gods from those belonging to the Government and take charge of them. In the reign of the nineteenth Emperor Inkyo, a physician was invited from the Korean kingdom of Silla in connection with the illness of the Emperor. Silla also despatched eighty musicians to Japan. It was in those days that banishment as a form of punishment was put into force for the first time.

III. The twenty-first Emperor Yuryaku acceded to the throne in 457 A.D. and ruled for twenty-three years. Courageous in character, the Emperor did much in improving government and developing industry.

IV. The Emperor encouraged sericulture and invited weavers and potters from the Korean kingdom of Pakche. He also sent an envoy to China and invited weavers and tailors from that country. He induced his Imperial consort to engage in sericulture herself. He ordered various provinces to train architects and painters and established a taxation

system by collecting taxes in the form of silk and cotton.

V. The Emperor removed the shrine dedicated to Toyouke-Daijin, the god of clothing and food, from Tamba to Yamada in Ise where the Sun Goddess is enshrined. Since that time, the shrine dedicated to the Sun Goddess has been called Naigu (literally, Inner Shrine) and the shrine dedicated to Toyouke-Daijin Gegu (literally, Outer Shrine).



Gegu or Outer Shrine in Ise.

1. "Mother," who seeks eternal life and living in her descendants' lives and living, necessarily stands on the inseparability of spiritual and material progress. For, human beings can maintain their lives and make their living only when there is equilibrium between the spiritual and material. The Sun Goddess is the god of the spiritual, the god of life, and

the god of the inner man, hence her shrine is called the Naigu or Inner Shrine. The God Toyouke is the god of the material, in other words, the god of livelihood. He symbolizes something external, hence his shrine is called the Gegu (Outer or External Shrine). As it is, the Japanese seek eternal life and living in the life and living of their descendants who pursue the path of eternal advance through the parallel and balanced activities of the spiritual and material.

VI. The Emperor divided the Government store-houses into "Imikura," "Uchikura," and "Ohkura." The first-mentioned had existed since remote times and in it were kept things belonging to the gods as well as those belonging to the Government. It was in the reign of the Emperor Richu, the seventeenth Emperor, that "Uchikura" was first established to keep Government things only, so that a distinction be made from sacred things. In consideration of the development of industry made the Emperor Yuryaku now established "Ohkura" by dividing "Uchikura."

VII. The Emperor Yuryaku also paid attention to the administration of dependencies in Korea, and when the then reigning of Pakche died, he helped the Korean king's prince, who was in Japan as hostage, to return home and to accede to the throne. On the occasion the Emperor placed a military force and arms at the disposal of the Korean prince, who

was escorted by the troops back to his country across the sea.

1. The Emperor Yuryaku left various messages of great worth in his will. One of the messages is to the following effect, "The State is one family, and the relation between the Emperor and people is that between sovereign and subject in fealty and that between father and son in affection." Another is: "We make both mental and physical exertions to the utmost, sometimes to Our own exhaustion, but this We do not for Our own sake but for the good of Our subjects of all walks of life." The sentiment expressed in these messages shows how zealously the Emperor exerted himself to promote the general welfare of his people.

2. The Emperor had a vassal named Sugaru. As the Empress was then engaged in silk-worm rearing, the Emperor ordered Sugaru to collect *ko* (silk worms) and bring them to him. The latter mistook *ko* for child, as a child is also called *ko* in Japanese, and brought many fatherless children to the Emperor. The Emperor laughed heartily and said to him, "We ordered you to fetch silk-worms as Our consort is engaged in silk-worm rearing. These children, We place in your charge." Accordingly Sugaru took the children home and brought them up. This was the first orphanage established in Japan.

VIII. After the Emperor Yuryaku, four Emperors ruled in succession.

1. During this century, China was divided into two kingdoms, north and south, with the Yangtze as the dividing line. It was called the age of the northern and southern dynasties of China.

2. In Europe, the Scriptures in Latin were first completed in 405 A.D. The West Roman Empire went to ruin and it was about this time that the German race started its migration on an extensive scale.

VI Century

I. Seven Emperors successively ruled during this century.

II. In this period, tanners and skinners were invited from the Korean kingdom of Koguryu, when one of the skinners brought with him an image of Buddha. People, however, paid scant attention to it saying it was an alien god. Subsequently the king of Pakche presented to the Imperial Court images of Buddha, copies of Buddhist Scriptures and paraphernalia of Buddhist ceremonies. From that time, people began to be converted into Buddhism in an increasing number, and Buddhist temples began to be built and images of Buddha made. Then too weights and measures makers and tile manufacturers came over to Japan and were naturalized. A system of weights and measures was thus first established in Japan. In those days, the number of Chinese coming to Japan and naturalized was on the increase. When a census was taken of the Chinese resident at the time in this country, it was found that they constituted 7,053 households.

III. In connection with the introduction of Buddhism into Japan, the two most influential families at the time, Soga and Mononobe, opposed each other. Soga-no-Iname, Minister of State, stood for Buddhism and Mononobe-no-Okoshi, another Minister of

State, against it, the former upholding as right the worship of Buddha and the latter taking strong exception to it. The reigning Emperor Kimmei granted an image of Buddha to the Soga family and let it worship it. Soon after a plague broke out. Thereupon, Mononobe-no-Okoshi submitted his view to the throne to the effect that the worship of Buddha had offended the national gods and this was why the pestilence had broken out in the country. Accordingly, the Emperor caused the Buddhist temples to be burnt down and the image of Buddha to be thrown away into a moat in Naniwa (present Osaka). Soga-no-Umako, son of Iname, and Mononobe-no-Moriya, son of Okoshi, in deference to the will of their respective predecessors, continued the strife. In a battle that resulted, Umako killed Moriya, and for a time the Soga family was in the ascendant.

IV. The Korean kingdoms of Silla, Koguryu, Pakche, and Mimaña, all tributary states of Japan at the time, carried on their strife and each appealed to Japan for help. Each time such appeal was made Japan intervened and mediated between them. Such being the situation, State affairs had gradually become more complicated and more difficult to manage. Not a small number of Japanese officials despatched to Korea failed to discharge their duties faithfully in that country.

V. The thirty-second Emperor Sushun was suc-

ceeded by the Empress Suiko, who was the first female ruler of this country. She ascended the throne in 593 A.D. In her reign, Umayado-no-Ōji, the Crown Prince, served as Regent.



Shōtoku Taishi.

VI. The Empress Suiko was the consort of the thirtieth Emperor Bitatsu, while Umayado-no-Ōji was a son of the thirty-first Emperor Yomei. The prince, called Shōtoku-Taishi (literally, Crown Prince of Saintly Virtue), was wise and enlightened. He studied under a learned Korean priest who had come from Koguryo and been naturalized, also under Prince Asa of Pakche. Thus well learned and ac-



Hōryūji Temple at Nara.

complished, he imported Korean and Chinese culture and civilization and Japanized them, completed administrative institutions, and encouraged Buddhism. He erected the Shitennōji Temple at Osaka and the Hōryūji Temple at Nara. These temples still remain the objects of admiration of people, both native and foreign, as the oldest wooden buildings still existing in the world. Being a profound scholar of and devoted believer in Buddhism, he wrote commentaries on Buddhism and gave lectures on it to people. Due to his earnest encouragement, Buddhism rapidly spread and flourished in this country.

1. During this century, China was brought into unification by the Emperor Wen of the Sui Dynasty. In Europe, Emperor Justinian I of Rome

ascended the throne and promulgated the Justinian Code. Mohammed was born in 570 A.D. Gregory I became the Pope.

VII Century

I. At the beginning of the century, Shotoku Taishi continued to carry out administrative reforms along various lines. For instance, he established twelve Court ranks to define the status of subjects and laid down a constitutional law of seventeen articles by way of explaining his administrative policy. In addition to compiling a national history, he prepared a calendar and distributed it among the provinces. His constitutional law of seventeen articles was not so much political as moral code. The outstanding features of the law were as follows: In the first place, such moral rules and principles as should be observed by the people in general were



Main building and pagoda of Hōryūji Temple.

shown, so that disharmony between court officials and clans due to political disputes might be cautioned against and averted. Secondly, it was enjoined that in associating with foreign countries, careful consideration should be given to their religion and etiquette. Thirdly, officials were enjoined to observe strict discipline. Fourthly, there were set forth the fundamental principles of the true relations between sovereign and subject standing on the basis of the spirit of the national foundation and polity. Fifthly, the idea of government by cooperation between sovereign and subject based on the principle of deciding all measures of government by public opinion was set forth, beside administrative principles and observances being expounded.



Specimen of mural painting of Hōryūji Temple.

1. All the laws in Japan of ancient times were unwritten ones and were called "nori." The constitutional code of Shotoku-Taishi was the first written law of Japan. Even before that time, written rules were adopted, but those were not written laws in the true sense of the term, as they were nothing more than the words of rulers jotted

down *viva voce*. There is a place called Ōnoriyama in Io District in the province of Harima. It is said that it was the place where the Emperor Ōjin granted a message regarding fundamental administrative rules. "Nori" is a rule and the rule served as the law in ancient times, when the "nori" embodied legal, religious, and moral rules. "Nori" is etymologically identical with "nobu" (extend), "noberu" (set forth), and "norito" (Shinto ritual) and has the meaning of expanding ideas in one's head towards outside. "Tsukasa" connotes government and is originally derived from the fact that in ancient times government officials announced administrative rules *viva voce* from *tsuka* (an eminence).



Another specimen of mural painting of Hōryūji Temple.

II. In order to enter into a direct intercourse with China, Shotoku-Taishi sent Ono-no-Imoko as envoy to the Emperor of the Suy Dynasty. The credentials he carried with him were captioned with the words: "From the Emperor of the Country of the Rising Sun to the Emperor of the Country of the Setting Sun." This

means that the Regent Crown Prince formally opened intercourse with China on the footing of equality. Since that time Japan entered into a direct intercourse with China. Later, when the Suy Dynasty went down and the Tang Dynasty rose, the Emperor Kimmei despatched another envoy to that country. Not a small number of students and priests crossed to that country from Japan, and after having studied Buddhism and institutions and culture they returned home. Thus, the continental civilization of China was introduced direct into Japan.

1. Shotoku-Taishi restored to the Government the conduct of diplomacy which had been monopolized by interpreting officials chiefly appointed from among naturalized aliens. Without leaving diplomacy to such persons, he appointed such a high personage of the Imperial Blood relations as Ono-no-Imoko as envoy to China.

2. At the time, the envoys to China used to sail from Osaka and to land in Shantung via Hakata in Kyushu, Korea and the Gulf of Pechili, and then to go overland to Changan, the capital. Later, however, the course was changed and the envoys left direct from Hakata and taking a southward voyage, entered the mouth of the Yangtze and then arrived at Changan.

III. Due to his efforts, Buddhism flourished. In consequence architecture and pictorial art attained a

high stage of development, and the manufacture of paper and Chinese ink witnessed a marked advance. In this way, Japanese civilization made a phenomenal advance.

IV. Shotoku-Taishi died comparatively young. Several years later, the Empress Suiko died too, and in succession to her the Emperor Jomei and the Empress Kogyoku ruled successively.

V. During the period between 629 A.D. and 644 A.D., Korea often sent envoys of tribute and a royal prince of the kingdom of Pakche arrived as hostage. When a Japanese envoy to China returned home, men of that country escorted him as far as the Island of Tsushima, an act which shows that China of that time held Japan in high esteem.

VI. Since a considerable time before that time, the family system in Japan had gradually fallen into disorder. For example, the head of a powerful family possessed of much land and keeping many people as vassals took part in state administration. Such persons acted very arbitrarily and blocked the way to appointment and advancement of new talents. The situation culminated in the above-mentioned quarrel between the Soga and Mononobe families: Having overthrown the Mononobe, the Soga family abused its authority, and Iruka, grandson of Uma-ko, carried matters with a high hand.

VII. On the accession of the Emperor Kōtoku, the thirty-sixth ruler, Prince Nakano-Ōye, assisted

by Fujiwara-no-Kamatari, overthrew the powerful Soga, and carried out a sweeping political reform, which is called the Great Reform of the Taika Era.

1. The social system of ancient Japan was based on the family system. With a strong idea of ancestor-worship, people descended from one and the same ancestral stock formed a united body called *uji* (family). Each *uji* had a hereditary profession or occupation, and was supervised by "ujino-kami" (head of the family). Each family served the Imperial court with its hereditary profession or occupation.

2. The Imperial Court granted to such families the titles of "Omi," "Muraji," "Atai," and "Tabito," the first mentioned being the highest in status, the second next, and so on in order. The families of Omi and Muraji were nobles. The title of Omi was exclusively granted to descendants of Imperial ancestors, while that of Muraji was granted to descendants of various gods who played meritorious parts in the foundation of the country. Only members of Omi and Muraji were privileged to take part in state affairs, those appointed Ministers of State being called Ō-omi and Omuraji.

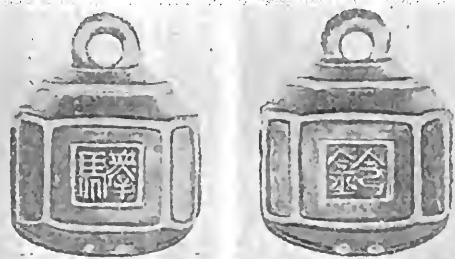
3. After Takenouchi-no-Sukune became Minister of State in the reign of the Emperor Seimu, Soga, Heguri and Katsuragi, who were his descendants, were the families from which Ministers of State were exclusively chosen. In the reign of the Emperor Chuai, Ōtomo-no-Takemochi became Omuraji, and in

the reign of the Emperor Yuryaku members of the family of Mononobe became Ōmuraji too. The families of Heguri and Katsuragi eligible for Ō-omi (State Minister) became extinct comparatively early and the Soga family alone remained as such. The Ōtomo family eligible for Ōmuraji waned due to the fact that Ōtomo-no-Kanamura failed in his policy *vis-a-vis* Korea, while, as already mentioned, the family of Mononobe went to ruin, having been overthrown by the Soga family. This left the Soga the only surviving family qualified for posts of State Ministers. Having thus monopolized high government posts, the same family made itself open to criticism for abuse of power.

4. Government based on the family system blocked the way to appointment and promotion of talents. The act of the Soga family was a flagrant example. To be more precise, it dragged other families down, forcibly filled its coffers by monopolizing land and men, and encroached on the power of the Emperor. This act of the Soga was at variance with the political principle of Imperial rule of all land and people. Shotoku-Taishi tried hard to break the evil, but did not live long enough to realize his object. In the reign of the Emperor Kōtoku, however, Soga-no-Ebisu and Soga-no-Iruka were punished with death by Prince Nakano-Oye, and the cause of the evil of government based on the family system was removed.

VIII. Prince Nakano-Oye, who was an able and enlightened man, assisted the Emperor Kōtoku as

Crown Prince and named the new era Taika. In the second year of Taika, he promulgated a decree of administrative reform and at once took up the same task. He caused a census to be taken, established a definite taxation system, converted land and people into public assets and properties, prohibiting dealings in land, strove to stabilize the livelihood of the peo-



Bells attached to post horses.

ple, to improve traffic and communications by establishing a system of post-horses, defined official ranks, and consolidated the foundation of centralization of power by establishing eight different government departments and appointing thereto capable officials.

IX. Having thus established a system of public ownership of land, the prince went a step farther and enforced a special land system called "handen" (apportionment and distribution of fields) and granted a certain fixed area of land to each man and woman, imposing a tax of fixed amount on such land. All these measures carried out by the

prince contributed much towards strengthening centralization of power. Besides carrying out such sweeping internal government reform, the prince undertook to adjust the diplomatic relations with Korea and China. He did much to maintain and strengthen Japan's suzerainty in the Korean kingdoms of Silla, Mimana, and Pakche, and made Japan's intercourse with China more frequent and closer by frequently despatching envoys to that country.

X. Since that time, the organization of society, which was hitherto nothing more than groups and conglomerations of individuals, began to take on a more definite form of state organization. This fact is especially noteworthy. In fact, the administrative reform carried out by the prince, called the Reform of the Taika Era, was a sweeping government reform of great consequence.

1. The Reform of the Taika Era is known as one of the three great political renovations in the history of Japan, the other two being the establishment of the feudal government in Kamakura and the Imperial Restoration of the Meiji Era. These government renovations produced greater effects and exerted stronger influence upon government in Japan than any other events. In the Taika Reform, the system of government by privileged families was abolished in view of the evil attendant on the same system, and by taking advantage of the overthrow

of the Soga family, land owned by powerful families was confiscated and made public property, while people enslaved by such families were liberated and made freemen. And thus the Government was firmly established on the basis of a system of centralization of power. It was similar in intent and purpose to the Restoration of the Imperial Rule of the Meiji Era, when seizing opportunities presented by the collapse of the Tokugawa Shogunate Government, the military government was abolished once for all, and the land possessed by the feudal lords was restored to the Imperial Court, and thus a system of centralization of power was definitely established.

2. The outstanding features of the Reform of the Taika Era which had as its chief object the establishment of a strong government on the basis of centralization of power were as follows:

(1) Land and people owned by members of the Imperial Household and local magnates were all restored to the Imperial Court and thus made public land and freemen respectively; (2) A new census registration was made and a new land system called "handen" was established, under which each person was granted a certain fixed area of land, namely two *tan* (0.490 acres) for a male when he attained the age of six and two-thirds of that area for a female on attaining the same age, and simultaneously with the death of man or woman, the field he or she possessed was returned to the Government; (3) the taxation system was readjusted and a new system of "so," "yo," and "chō" was established, by the first men-

tioned being meant offering as tax by people part of the rice taken from the fields granted them, by the second the supplying of labour for a certain fixed period to the government without being paid for it, and by the third the payment in kind such as rice and cloth instead of labour by those unable to provide labour; (4) a closer connection was established between the central Government and local governments introducing a new communication system of post- and transport-horses, and (5) the administrative organization was revised, eight departments being established with numerous officials appointed thereto, while for the administration of the provinces the *kunitsuko* and *agatanushi* were abolished to be replaced by *kokushi* (provincial governors) and *gunshi* (district magistrates), opening thereby the way for appointment and promotion of new talents.

XI. The Empress Saimei, the thirty-seventh Imperial ruler, who ascended the throne after the Emperor Kōtoku, was the Empress Kōkyoku occupying it for the second time. This was the first case in Japan of one Empress reigning twice. During this period, the kingdoms of Paekche and Koguryo of Korea were invaded by the Chinese and asked Japan for help. Thereupon, the Empress went as far as Kyushu for the purpose of giving help to the Korean kingdoms in peril, and despatched Abe-no-Hirafu in command of a naval force to Korea. The Empress died soon after, on which Prince Nakano-

Ōye acceded to the throne, he being the Emperor Tenji.

XII. In pursuance of the will of the Empress Saimei, the Emperor put his whole weight into an endeavour to help the Korean kingdoms of Pakchē and Koguryu, but in the meantime Pakchē was overthrown by the Chinese and not long after Koguryu met with the same fate. In consequence Japan lost her leadership in Korea, which was established by the Empress Jingū or even as early as in the divine ages.

XIII. The Emperor, while Crown Prince in the reigns of the two preceding Emperors, was earnestly engaged in carrying out administrative reforms. After ascending the throne, he turned his chief attention to the Korean question, but died soon after. He carried out various beneficial works in his reign, the most important of which were as follows: (1) He abandoned Korea and turned his attention to internal state affairs with much substantial results, (2) removed the capital to Ōtsu on the side of Lake Biwa, (3) strengthened the defence of the western part of the country and for providing against possible attack by China, had a rampart built along the coast of Hakata, but at the same time, took the initiative in resuming intercourse with China, (4) established a university in Kyoto, encouraged study of national literature, and with the object of training officials, established schools in various provinces to

teach history, Confucianism, laws, and mathematics, (5) caused a census to be taken, and (6) laid down codes of laws and ethics.

XIV. The Emperor Tenji was succeeded by the Emperor Kōbun, who died after having ruled only for seven months. In turn he was succeeded by the Emperor Temmu.

XV. The Emperor Temmu, following in the footsteps of the Emperor Tenji, endeavoured to enforce administrative reform, perfected the government system and laws by revising and correcting the flaws in them, did much in diffusing national education by establishing institutions for study of national literature throughout the country. On the other hand, he paid much attention to military preparedness of the country. He had also a history of the Imperial Court compiled. It was at his time that the sword Kusanagi-no-Tsurugi was transferred to the Atsuta Shrine near the present city of Nagoya.

XVI. Upon the demise of the Emperor Temmu, his consort ascended the throne, she being the Empress Jitō. She was succeeded in turn by the Emperor Mommu.

1. During this century, in China the first Emperor of the Tang Dynasty overthrew the Suyu Dynasty and one of the succeeding Emperors undertook frequent expeditions against Korea.

In Europe, the Saracens were very active. In fact, it was the age of Saracen ascendancy.

VIII Century

This is the century, in which, in Europe, Spain was conquered by the Saracens, while, in the Kingdom of Franks, the same invaders were defeated by Charles Martel. Pepin, grandson of Charles Martel, made himself king of the Franks, and founded the Caroline Dynasty. His son was the great Charlemagne. During this century, the territory of the Kingdom of Franks covered more than half of Europe, which was divided among his three sons in 806 A.D.

I. In Japan the Emperor Mommu, who succeeded the Empress Jito, and ruled the country from 697 to 707 A.D., caused Fujiwara Fubito and some eminent scholars of the day to compile a code of laws to be promulgated throughout the country. The fruit of their labour was the celebrated "Taiho Code." This work had been started by the Emperor Tenji, when he was still Crown Prince to the Empress Kōtōku. It was now completed after sixty years. It may be said that the Reform of Taikwa was completed with the promulgation of this great work of legislature. This code has ever since remained the basis of the Japanese legal system, being later revised and supplemented according to the requirements of the times.

1. On accession to the throne, in a declaration

addressed to the people, the Emperor Mommu desired them to have "a bright, clean, straight and sincere heart." "Bright, clean, straight and sincere" are the attributes of the Sun, and are characteristics of the Sun Goddess. Brightness and cleanliness refer to the light of the Sun, straightness to the manner of the sun shedding its rays upon the lower earth, and sincerity to the light and heat of the great celestial globe. From first to last Japan is a country where the sun is the source of inspiration to, and the center of the ideal of its people.

II. Meantime, the two kingdoms of Korea, Pakche and Koguryu, which had been once ruined, regained their independence and began to send tributes to this country. The example was followed by Silla, another kingdom of Korea, which had been allied to China against this country for some time past. This good relation between this country and these kingdoms caused a large increase in the number of Korean immigrants from crossing the Sea of Japan, who were duly naturalized as time went by.

III. The intercourse with China, then under the Tang Dynasty, continued as frequent as ever. Buddhism and Confucianism grew both in power and influence. In fact the sixty and odd years, known as the Nara period, intervening between the removal of the capital to Nara by the Empress Genmyo, who succeeded Mommu, and the reign of the Emperor Konin, were the period in which Buddhism exercised

tremendous influence on the politics of this country.

IV. Under the reign of the Empress Genmyo, the compilation of the *Kojiki*, or the "Records of Ancient Matters" was completed. This work was started under the Emperor Temmu, and was continued under the successive monarchs, officials being appointed to carry on the work. It was now completed. This is the oldest chronicle of Japan, the narratives given in the book going as far back as the divine ages. This, and the *Nihongi* or "Chronicles of Japan" completed in 720 constitute the most valuable records of Ancient Japan, indispensable to the students of the Japanese history.

V. The *Kojiki* is a political history with the Imperial family as the centre of subjects dealt with. Another work of great importance compiled about the same time is one called *Fudoki*. This book deals with the history, products, topography and so forth of various provinces, the materials having been officially collected from respective localities. It is a great pity that by far the largest part of it was lost.

VI. By continuing to reside in the same place as his predecessor, the next Emperor, Gensho, put an end to the long established custom of changing the site of the Imperial palace every time a new sovereign came to the throne. Such a frequent change of the Imperial abode was possible when the mode of living even of an Emperor was simple. But the importation of Chinese culture with its elaborate



Picture of a Buddhist Goddess.

The picture on the reverse side is a reproduction of one representing Goddess Kichijōten (Sarasvati) preserved in the Yakushiji Temple at Nara. The temple was founded in the eighth year of the reign of the Emperor Temmu (680 A.D.) The picture is regarded as also a work of the Nara period. In Indian mythology Kichijōten, also called Benzaiten, is the consort of Bishamonten (Nairavana), the god of war. Originally she was a goddess of Brahmanism, but being adopted into Buddhism, came to be looked up to as a goddess in charge of good fortune. She is represented in the picture as wearing heavenly dress and a sacred crown; holding on the palm of her right hand "nyoi-notama" (Gem of Spiritual Ease, Eternal Truth, and Light of Nirvana.)

etiquettes and the necessity of maintaining intercourse with the highly refined Chinese Court on an equal footing made maintenance of splendour of the Imperial abode a matter of necessity. This made it difficult to transfer it from one place to another so frequently.

1. The origin of this custom of transferring the capital at the beginning of every new reign may be traced to abomination of death by ancient people as well as to the custom of man and wife living apart which prevailed in early times. Naturally, a young prince lived with his mother, and naturally also, when he became an Emperor, his mother's abode became his palace. Moreover, the scale of both political and economic institutions was so very small in those days that their transference from one place to another was a matter of no great difficulty.

The capital being now fixed at Nara, the town was laid in imitation of Chang-an, the capital of China then under the Tang Dynasty. It was a splendid city measuring 40 *cho* or 4,800 yards from east to west and 45 *cho* or 5,400 yards from north to south.

2. During the Nara period, Buddhism was exceedingly prosperous thanks to the strong support and patronage given by the Court. A large number of temples and pagodas were erected and the lavish expenditure needed for this and other enterprises such as the making of new Buddhist images, the holding of elaborate religious rites, and so forth proved a great drain on the State finance. It was

also at this time that priesthood began interfering with State affairs. The scramble for power and position among different sects and temples could not but have a degenerating effect upon the political administration of the country. Some attempts were made by the Emperor Kōnin to ameliorate this lamentable state of affairs, but it was found that unless the capital was removed somewhere reform was impossible, so great and deep-rooted being the power of priesthood in that old town of Nara. This was the chief motive which in a later year resulted in the removal of the capital to Kyoto.

VII. During the Yōrō period, in the reign of the Empress Gensho, the Taiho Code was revised and augmented and was given the new name of the Yōrō Code. The same Empress also caused Prince Toneri to compile a national history which, being called the *Nihongi* (Chronicles of Japan), enjoys nearly as high a repute as the *Kojiki* among the historical literature of this country.

1. The revision of the Taiho Code above mentioned was undertaken by Fujiwara Fubito himself, who completed the Taiho Code. The original Taiho Code does not exist now, and what is passed as the Taiho Code is in reality the Yōrō Code, namely, the revised Taiho Code. The Taiho Code was the basis upon which the centralized Administration, with the Emperor as centre, was conducted throughout the Nara period.

VIII. The next Emperor Shōmu and his consort Empress Kōmyō, were both great devotees of Buddhism. They caused a large number of Buddhist temples, all going by the name of Kokubunji, to be built in provinces. It was also by their order that the great temple of Tōdai-ji was built and the Daibutsu (Great Buddha) of Nara was cast.



Hall containing Daibutsu (gigantic image of Buddha) of Tōdaiji.

During the reign of this Emperor, a new state, called Bokkai, created by the Manchurians in the south of the River Amur, sent tributes to this country.

for the first time. This practice was long continued.

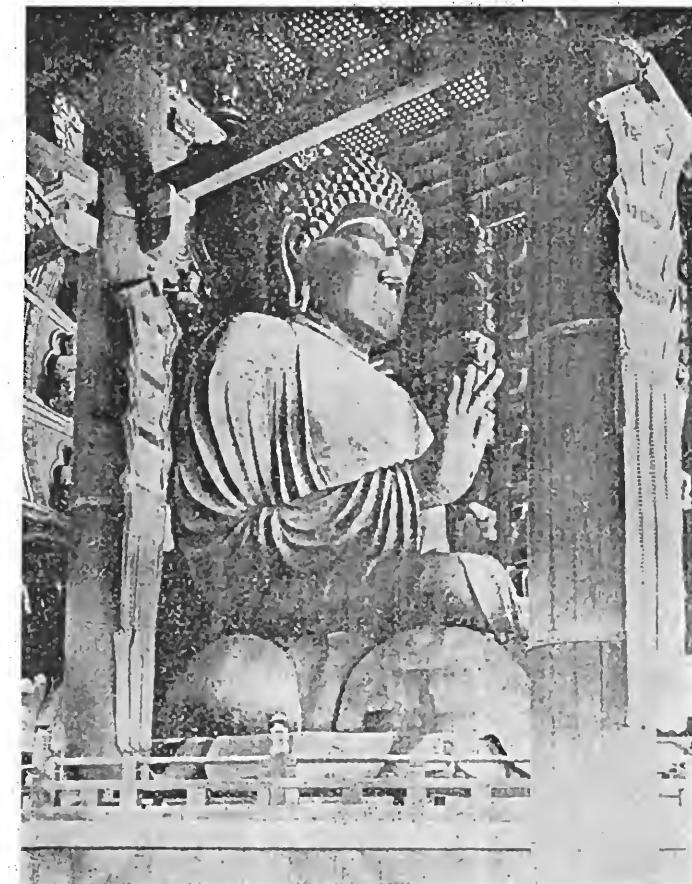
The educational system of the country was greatly developed at this time. A university was established, for making which perfect in every respect the Emperor spared no efforts. Homes for aged persons and charity institutes, where medicines were given free of charge, were also established.

1. The Empress Komyo was the third daughter of Fujiwara Fubito. She was surnamed Komyo (radiant) because of her surpassing beauty. It was unprecedented that a daughter of a non-Imperial family became an Imperial consort.

The Empress was by nature benevolent and charitable and adored Buddha with the faithfulness of a true disciple. It was through her advice that the Emperor was induced to erect so many temples. It was also to her credit that such charitable institutions as above mentioned were established, where the poor and the sick were looked after. As a matter of fact these institutions mark the beginning of Red Cross work in this country.

2. On the completion of the construction of the Todaiji Temple, the Empress took oath to clean the bodies of one thousand persons, regardless of their social status. A big bath-room was built, in which people, rich and poor alike, were allowed to take bath, whose bodies the Empress undertook to wash one after another. It is said that the one that came last proved to be a leper whose body was covered with purulent matter. This she sucked with her own

mouth. All at once a great light shone forth from the body of the leper, who uttered: "I am Aja-Buddha," and disappeared. In commemoration of this miraculous event, which immensely pleased the



Daibutsu (gigantic image of Buddha) of
Todaiji Temple at Nara.

Empress, she caused a temple to be erected and named it Aja Temple.

3. In regard to the casting of the Great Buddha, a plan was laid when the Emperor Shomu was still residing at Shigaraki, a town in the province of Omi, but was not materialized. After the removal of the capital to Nara, the plan was taken up again but great difficulties were met with in carrying it out. People then said: "No wonder. The Emperor, who is a descendant of the gods, wants to make an image of Buddha who is a foreign god." Thereupon an Imperial messenger was dispatched to the Great Shrine in Ise to ascertain the divine will.

Another messenger was sent to ask the opinion of the god Hachiman at Usa, in Kyushu. The answer from this god was decidedly favourable. The oracle had it that the wishes of the Emperor perfectly conformed with the wishes of the god, who, therefore, would lead all the other gods to help accomplishing the worthy object the Emperor had in view. It was in this way that the casting of the Great Buddha of Nara was brought to success. To the chief god who rendered help was dedicated a new shrine. Thus came into being the Hachiman Shrine at Tamuke-yama near Nara.

IX. Under the reign of the Empress Kōken, the intercourse with China, under the Tang Dynasty, became more frequent. It was about this time that the Chinese monk Kanshin came over and was subsequently naturalized.

After the Emperor Junnin, who succeeded the Empress Kōken, had retired, the ex-Empress ascended the throne for the second time, taking the new name of the Empress Shotoku.

A zealous believer in Buddha, the Empress put too much trust on a monk by the name of Dōkyō. It is alleged that he aspired to the Imperial throne, which scheme was frustrated by the unbending courage of a loyal courtier, Wakeno-Kiyomaru.

1. The truth of this allegation, however, is much open to doubt. That none but of the Imperial family shall ascend the throne of Japan is the most sacred article of faith to all Japanese. Surely Dōkyō must have been aware of it. He was already an old man with no son, so that it is unthinkable he harboured any such wild ambition. The chances are that he was surrounded by bitter and strong enemies eager to overthrow him by fair means or foul and that he was ejected by them from the position of power he had attained. The fact that the punishment inflicted upon him by the next Emperor, which was no more serious than banishment to a distant place, shows that he had never concocted so heinous a plot as he is alleged to have.

X. The reign of the Emperor Kammu (782-805 A.D.) saw the national capital removed from Nara to Kyoto, which remained so down to the beginning of the Meiji era, when it was transferred to Tokyo.



Daikyokuden Hall at the capital of the Heian period.

1. The Nara period is characterized by the prosperity of Buddhism and the compilation of historical works.

2. The growth of Buddhism dates from the time when the Hindoo religion was acclimatized to Japan by the genius of Prince Shōtoku. During the Nara period the progress of growth was especially conspicuous, which was given expression to chiefly by the construction of temples and the making of Buddhist images. As a consequence, there was witnessed a great development in architecture and arts in general, as the above-mentioned Daibutsu, and many temples then built and still existent bear witness to. Many young priests sailed across to China to complete their study, and when they returned home, they brought back with them not only the knowledge of the religion they had acquired, but that of art and literature. Some of the best specimens of the artistic works then produced are still preserved in the

Shōsō-in Temple at Nara—a wonderful fact in itself that these rare objects have been kept almost intact for more than a thousand years.

3. Such prosperity enjoyed by Buddhism did not, however, by any means efface the spirit of Shintoism. Shintoism remained as Shintoism intact as ever. It is national, and as such remained ever dear to the hearts of the people. This mental state of the people was manifested in the increased interest in the study of the history of the ancient times which grew apace with the growth of Buddhism. Buddhism, though Japanized, is after all a foreign religion. One might presume that the growth of what is foreign would of necessity cause decline of what is Japanese. Such a surmise does not apply to Japan. With us, the progress made in what we have received from other countries accelerates progress of what we have originally had. Such progress is of no competitive nature but is of co-operative one. In other words one is not pitted against the other, but each is benefitted by the other.

4. During the Nara period, two Hindoo priests were brought over to Japan on board the vessel carrying back a party of a Japanese envoy to China and his suite. The party included such illustrious names as Kibi-no-Mabi, the monk Gembo, and Ono Takamura. The Hindoo priests were picked up by them in China. They settled down at Nara. One of the priests, Buttetsu by name, taught music and dancing and it is said that he assisted in no small degree in devising the Japanese syllabary. Some

Japanese words such as *kawara* (tile), *abata* (small-pox marks), *kasa* (syphilis), *hata* (flag), *saikoro* (die) are of Indian origin. Thus Japan owes some of her culture to India.

5. The *Kojiki* compiled in this period, is the oldest chronicle of Japan now existent. Up to this time, events were memorized and handed down to posterity by words of mouth. But memory is liable to become dim and indistinct and is often totally lost as time goes by. Now, for the first time, historical matters were recorded by means of letters, the Chinese characters then imported being made use of. It is a big work, permeated with the spirit of Shintoism from beginning to end. The stories of the gods relating to the foundation of this country, mystical as they seem, contain much from which one can obtain a good idea of the peculiar character of this nation.

XI. The Emperor Kammu had posthumous names of all the preceding Emperors and Empresses down from the Emperor Jimmu fixed as they have since been known by.

The Emperor inaugurated great reforms in the political administration of the country. Desirous of further accelerating the progress of the country, he removed his capital from Nara to Kyoto. The new capital was laid on a grand scale according to the Chinese system of that time. Conveniently located both for internal administration and for foreign intercourse, and invulnerably protected from attack,



Emperor Kammu.

by mountains on all sides but one, no better site for a capital city could be found. Here he ruled with efficiency rarely seen in those days, thereby inspiring a new spirit into the nation. A new system of administration both civil and military was adopted. Eight departments were created in the Government and the duties of the officials defined. The central-

ization of power, inaugurated by the Emperor Tenji, was strengthened. Thanks to the efforts put forth by this able monarch, the nation grew in power, and the intercourse with China throve.

1. The Emperor Kammu was related to a Korean king on the mother's side, her family having descended from a king of Pakche. It should be remembered that it was through the good offices of a king of Pakche that Buddhism was first introduced into Japan.

2. It was also at this time that a land system called *handen* was instituted, by which boys above six years of age were each allotted a tract of land for cultivation. A similar system existed in China, but in China the age limit was put above 15 to 18 years. That a boy of six was granted this privilege shows that the principle of child first, which is every mother's desire, has been in existence in Japan since times immemorial.

XII. Up to this time, the aborigines in the north-eastern regions had often risen in revolt, giving much trouble to the Government. The Emperor made Sakanouyeno-Tamuramaro commander-in-chief of an expeditionary army sent to subdue them. This task he successfully accomplished. The Emperor's efforts for a better government were crowned with great success, and it was by him that the foundation was laid of long years of profound peace and enlightenment, called the Heian period, which lasted

until the rise of the military classes into power put an end to the age of pomp and glory of the Court and its nobles.

It was in the time of this Emperor that the Tendai Sect of Buddhism, one of the oldest sects, was founded by the monk Saicho.

1. Tamura-maro was a descendant of Achiomii, an immigrant prince from China of the Han Dynasty. He has been deified after his death.

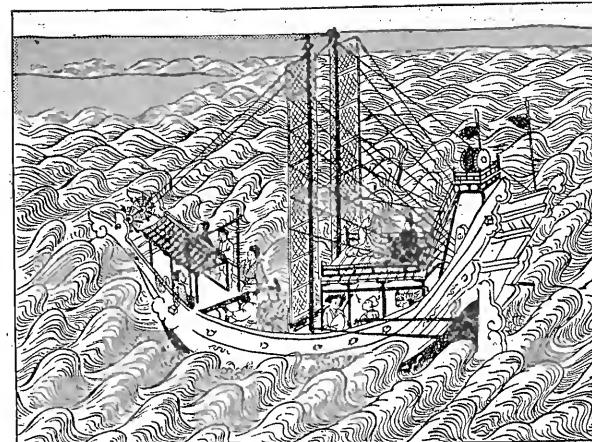
IX Century

In Europe, during this century the great Empire of Charlemagne was divided into three; Rurik laid the foundation of Russia at Novgorod; in England, Alfred the Great defeated the Danes; the power of the Saracens waned; the Normans began depredating English and French coasts. It was also in this century that Greenland was discovered by Norwegians.

I. In the reign of the Emperor Heijo, who succeeded Kammu, the Shingon Sect of Buddhism was founded by the great monk Kukai who is better known by the name of Kōbō-Daishi.

In the reign of the next Emperor Saga, tea introduced from China was planted in several provinces. During the same period, a school called Bunshoin was started by Sugawara Kiyokimi. This was the first private school ever established in Japan. The example was followed by other nobles and quite a number of private schools were established by them one after another.

1. During the Nara period, Buddhism remained in the form as it was transplanted from China. It was through the genius of the two great monks, Saicho and Kukai, that it was Japanized, that is to say, was much modified to suit the character, thought and temperament of the Japanese. Saicho, who had



Vessel carrying Japanese envoy to China.

the posthumous title of Dengyo Daishi conferred upon him, founded the Enryaku-ji Monastery on Mt. Hiei near Kyoto in the reign of the Emperor Kammu. Later he went to China and on return, founded the Tendai Sect.

Kukai also went to China to study. He returned in the reign of the Emperor Heijo, and establishing the Kongobu-ji Monastery on Mt. Koya near Osaka, founded the Shingon Sect. He was a great scholar. Travelling in many provinces, while propagating his religion on the one hand, he administered to the needs of the people on the other. His posthumous name of Kōbō Daishi is much honoured and gratefully remembered by the Japanese.

At the time of the Emperor Junna, the office of Kebishi was first instituted. This office was in

charge of police duties. Passing over the next two Emperors, Ninmyo and Montoku, we come to the time of the Emperor Seiwa, who was still a child when he ascended the throne. Accordingly Fujiwara Yoshifusa was made Regent, this being the first time that a subject became the actual ruler.

1. Since a daughter of Fujiwara Fuyutsugu served the Emperor Ninmyo as a court lady of high rank and presented him with a child who afterwards became the Emperor Montoku, the Fujiwara family had become an Imperial relative on the mother's side, and as such wielded immense influence and power in the Court.

III. At the time of the Emperor Kōkō, Fujiwara

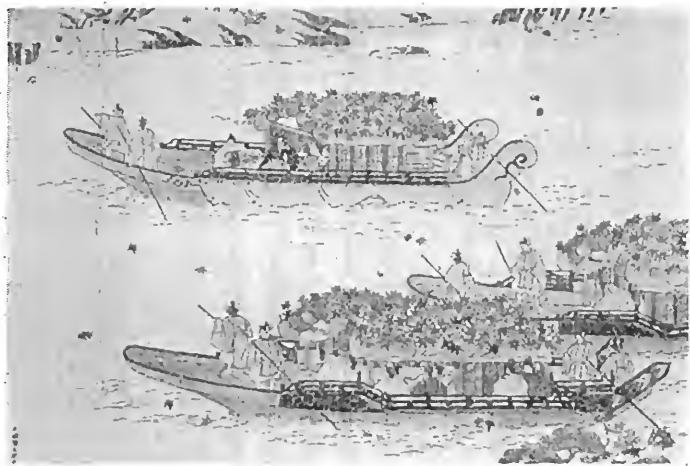


Nobles of the Nara period.

Mototsune was appointed *Kampaku* (Chief Counsellor or Prime Minister of the State), he being the first occupant of that distinguished post. Thus, the two highest offices in the Empire were monopolized by the Fujiwara.

The next Emperor, Uda, was an able and courageous sovereign. It was he who first instituted *Shiho-hai* (the worship by the reigning Emperor of the gods in all quarters on New Year's Day) which is still observed. Indignant at the arbitrary manner in which the Fujiwara family conducted the State affairs, often in disregard of his authority, the Emperor appointed a man of great erudition by the name of Sugawara Michizane to a very important office in order to check and curb the power of the Fujiwara.

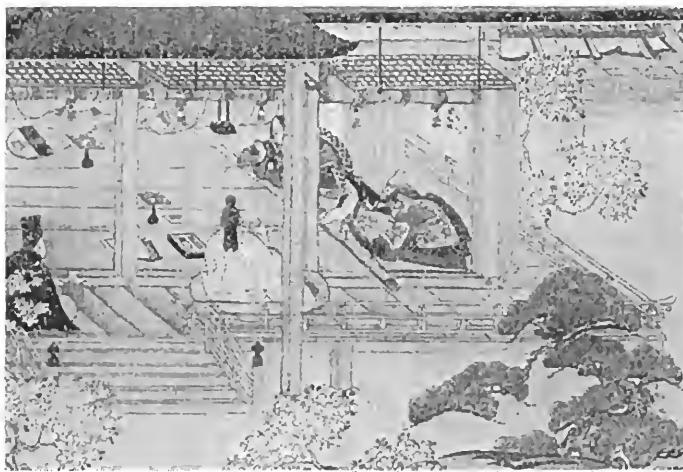
1. The Sugawara family was descended from Nomi-no-Sukune, and served the Court for many generations in the capacity of Confucian scholar. Michizane was well versed in history and was also a poet of great talent. He was given by the next Emperor, Daigo, the distinguished post of the Minister of the Right. Naturally he was an object of envy and hatred of the Fujiwara, one of whose members, Tokihira, then occupied the post of the Minister of the Left. Conspiring against him, he so skilfully conducted his plot, that led astray the Emperor deprived him of his office and rank and exiled him to Tsukushi (present Kyushu). In the



Boating excursion by nobles of the Heian period.

place of exile Michizane was always on his best behaviour, being ever solicitous about the welfare of his Imperial master. A poem he composed pouring forth his faithful heart is known by heart by every Japanese schoolboy. He died in exile. After his death, he was restored to his former office and rank, and being deified as the god of learning is highly revered by the people. The shrine called Tenman-gu which one comes across almost everywhere throughout the country, is one dedicated to him.

2. In Japan, which is a country founded by "mother" and where people seek life eternal in the life of their descendants, the idea prevails that one, who has had the misfortune of being deprived of his position by mistake, can be restored to his former position and even promoted in office or rank after his death.



Poetry-party of nobles of the Heian period.

3. The same idea dominates the Japanese conception of filial piety. It is not enough for children to be dutiful towards their parents while alive, but they must also be so towards those who are dead. "Never disgrace your ancestors' names" is the usual word of admonition parents give to children.

4. Upon a person, who worked hard for the betterment of this world for the good of generations coming after him, but whose services were not recognized during his life-time, a posthumous court rank is often conferred, after the lapse of hundreds of years. Sometimes such a man is even deified.

X Century

During this period, in China the Tang Dynasty came to an end to be succeeded by the Sung Dynasty, while in Europe, Edward the Elder, king of England, founded the Cambridge University; Otto the Great became Emperor of the Holy Roman Empire; Hugh Capet founded a dynasty in France, and Christianity made inroad into Russia.

I. In Japan, the Emperor Daigo was on the throne. It was at his time that the celebrated collection of short poems entitled *Kokinshu* (Songs Ancient and Modern) was compiled by Ki-no-Tsurayuki. The *Manyo-shu* or "Collection of a Myriad Leaves" was the first anthology of the kind compiled by Imperial command. Similar works were issued from time to time. The *Fudoki* (Record of Local Features) in which things as they obtained in provinces such as local products, history, and so forth were described, was compiled from materials collected from respective provinces by official order.

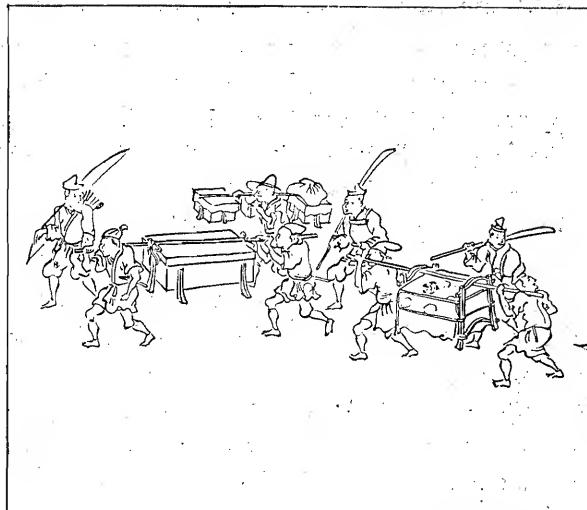
During this period, in the continent of Asia, the Kingdom of Bokkai disappeared, having been overthrown by Kittan. Bokkai was a kingdom founded by Manchurians, and was always friendly to Japan.

1. It will thus be seen that friendship between the Japanese and Manchurians is traceable as far back as one thousand years ago. We have had

many things in common. Among other things, the languages of the two peoples, and for this matter, the language of the Koreans too, are similar in grammatical construction. The Japanese, Manchurians and Koreans all say "I you love," while the Chinese put it "I love you." Also we all sit on the floor, while the Chinese use chairs.

II. At the time of the next Emperor, Shujaku, Taira-no-Masakado rose in revolt. Taira-no-Sadamori was sent to suppress the revolt, which task he achieved with more than usual success. Since then the Taira came to be highly regarded as a military family. About the same time, the Minamoto family began to come to the fore also through the use of arms.

1. The administration of provinces at this time was placed in the hands of governors sent from the Central Government. These governors had a fixed term of office, on the expiry of which they having automatically to retire in favour of new men. This system obtained after the Taika Reform, but since about the middle of the Heian period, many a governor would not return to the capital, but stayed where he was in spite of the expiry of his term of office. As the Fujiwara family, now accustomed to an easy and luxurious life, had neither will nor power to control them, provincial governors came to possess practically absolute power in the administration of their provinces. It was certainly better for



A provincial governor

them to be master even in a remote district than be at the beck and call of the indolent yet arrogant courtiers in the capital. As years went on, these governors came to own extensive estates through reclamation and other means and became the possessors of great power in local affairs.

2. According to provisions of the Taiho Code, all land in Japan was public-owned in principle. But it was since distributed among individual persons, the estate given to each varying in size according to rank, office, service rendered to the State or the part he had taken in the reclamation of land. Such ownership of land, however, differed in terms of tenure. Some estates were transferable to the third generation, some others only to the



on his way to his post.

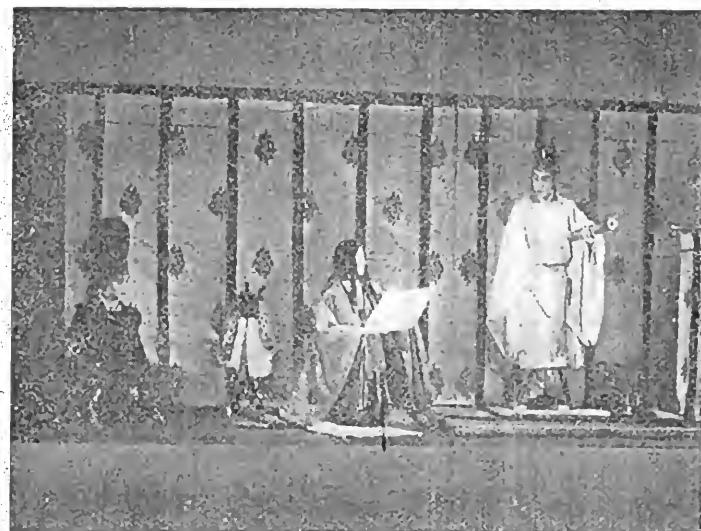
second generation, and the tenure of yet others was to last only for the life time of their owners. In all cases, however, the estate had to be returned to the Government when the term of its tenure expired. But as the power of the Central Government became weak, and it could no longer make it felt in the provinces, nobody would return his estate to the Government. On the contrary, people possessing both means and capital, the provincial governors not excepted, increased their estates by reclaiming public land, and making it their own. Presently there arose between the owner of the estate and his tenants and their servants a relationship very much like that between lord and vassal.

3. This state of affairs could not but have a dis-

advantageous effect upon the authority of the Central Government over the provincial authorities. On the other hand, in order to protect themselves and their properties by themselves without the aid of the Central Government, the local magnates began to arm themselves, their tenants and servants. The system of everybody taking up arms in time of emergency as provided for in the Taiho Code gave place to one of private and professional soldiery. Thus was the road paved for the development of the military classes and finally of the military rule of the country.

4. Of the military classes, the Taira and Minamoto were the most powerful, they gaining in influence side by side. When strife arose between members of the effeminate Fujiwara, the rival factions endeavoured to win these fighting families over to its side, thus giving them opportunities to participate in the conduct of national affairs. The downfall of the Fujiwara enhanced the rivalry between the two martial families and brought them to the front line of politics.

III. The reigns of the Emperors Murakami, Reizei, Enyu, Kazan, and Ichijo were characterized by the undisputed supremacy of the Fujiwara both in the Court and the Central Government. Neglecting, however, of their duties as high functionaries of the State, the Fujiwara nobles gave themselves up to pleasures and indolence. Nevertheless such life of luxury led by them had one redeeming feature.



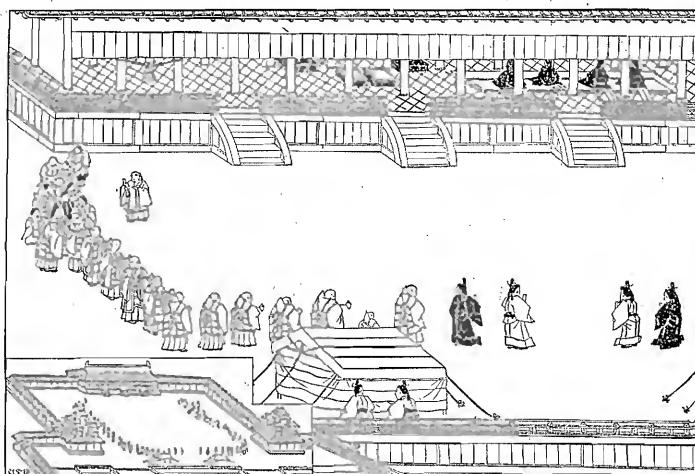
Home life of nobles of the Heian period.

Thanks to it the progress of the cultural life of the nation was very great during this period.

XI Century

This was the century in the course of which England was invaded by William the Conqueror, the separation of the Greek Church from the Latin Church was effected, and there was the famous controversy between Pope Gregory VII and Henry IV of France. It was also in this century that the first Crusade was inspired and brought into being by Peter the Hermit.

I. During the reigns of the four succeeding sovereigns, namely, the Emperors Sanjo, Go-Ichijo, Go-Shujaku and Go-Reizen, the Fujiwara continued to be in the ascendant in politics. They were at the



Buddhist and Shintoist priests attending a Court festival.

helm of State affairs, but the peaceful life they enjoyed contributed much to the development of art and literature. It was during this period that *tanka* (short poems) reached its highest stage of development.

1. It would sound incredible to foreign ears, if we said that everything in nature and humanity could be expressed in a verse consisting of only 31 syllables. Yet this is exactly what great masters of this literary art have striven to do.

In fact through tradition and long training the Japanese have attained a high degree of perfection in the manipulation of this art. Even shorter are the poems called *haiku*, each of which contains only 17 syllables, which came into vogue at a later period.

2. The first *tanka* is said to have been composed in the age of gods by Susano-no-Mikoto, when, after pacifying the province of Izumo, he married the beautiful Princess Inada-hime, and settled with her in a new house he had built. Expressive of joy, simple and primitive as it is, the poem has a certain irresistible charm. Since that time composition of *tanka* poems has become a feature of the life of the Japanese people, it being their usage to express thereby their feeling on all occasions, joyous or otherwise.

3. In the reign of the Emperor Go-Ichijo, Fujiwara Michinaga had the Hoseiji Temple built, and Yorimichi, also a member of the Fujiwara, caused the Byōdōin Temple at Uji near Kyoto to be erected.

Both these temples were of surpassing architectural beauty and magnificence. A portion of the Byōdō-in, called Hō-ō-dō (Phoenix temple) is still existent.



Hō-ō-dō (Phoenix Hall) of Byōdō-in Temple at Uji.

III. The composition of Chinese poems also flourished in this age. Greater, however, was the prevalence of native literature. It was during this period that some famous authoresses and poetesses appeared one after another in close succession. Several collections of short poems were also issued by Imperial command.

1. The *Genji Monogatari* (Tales of the Genji) and the *Makura-no-soshi* (Pillow Papers) are two literary works as well known as the *Kojiki* and the *Nihongi* among Japanese classics. These were productions that appeared in the latter half of the Heian

period. The former was written by Murasaki Shikibu and the latter by Sei-sho-nagon, both court-ladies. The former is a novel of exceedingly charming nature, and the latter a collection of stray-notes.

These two works, and some other works, mostly accounts of travels, which appeared about this time, were all written in pure Japanese.

Such rise of native art and literature at this time may be regarded as evidence of things indigenous to Japan being developed through the importation of things foreign, which, in this case, were in the form of Buddhism and Chinese culture of the Tang Dynasty.

IV. In the reign of the Emperor Go-Reizei, Yoritoki of the great and powerful family of Abe in the north-eastern region rose in revolt. Minamoto Yoriyoshi and his son Yoshiyiye were dispatched to subdue him. The battle that ensued between the expeditionary army and the rebels is renowned in history, on account of the delicate feeling and exquisite taste for the beautiful which the combatants had in common and expressed in poems in the course of fighting. On one occasion, Yoshiyiye on horse-back hotly pursued Sadatō, son of the rebel leader, and when he overtook him, instead of striking a blow, he addressed to him one half of a verse he composed impromptu. For a moment Sadatō turned back and retorted by completing the verse, composing and reciting the other half in an instant. Much im-

pressed, Yoshiye stopped short and giving up the pursuit, allowed him to go.

1. The composition of a verse by two persons in collaboration as in the above-mentioned example is called *renga*. Usually one person composed the second half of a verse and the other completed it by composing the other half. This contest of literary skill was a favourite pastime of upper class Japanese of good culture.

V. The Emperor Go-Sanjo was a ruler of strong character. He ejected the Fujiwara from the positions of power, abolished the offices of Regent and *Kampaku*, and took the reins of the Government into his own hands. But the power of the Fujiwara being still alive, the Emperor was unable to have his own way. So after reigning for five years he abdicated the throne in favour of the Emperor Shirakawa. It was his intention to retain actual power and exercise it as ex-Emperor, and thus to curb the Fujiwara's power, but death overtook him soon after.

The Emperor Shirakawa, who succeeded the Emperor Go-Sanjo, was of the same mind as his predecessor in the matter of putting a check to the power of the Fujiwara. With this object in view, the young Emperor abdicated the throne in favour of the Emperor Horikawa and started what is called *insei* (cloister rule), namely rule by an ex-Emperor. This form of government lasted for forty years.

1. By *insei* is meant government by an ex-

Emperor or a *Hōō* (cloistered Emperor). It had Government offices, officials and guards, all of its own, and important business of the State was managed by these officials, while the Government proper only looked after matters of mere formality such as the holding of seasonal festivals, ceremonies of investiture, and so forth.

This government by retired Emperors was an anomaly in the political history of Japan, and was attended by many evils. Its *raison d'être* was solely need of placing the Fujiwara's power under restraint.

VII. The ex-Emperor Shirakawa was an earnest Buddhist believer. He had a large number of Buddhist images made, frequently held services for the Buddha on a very grand scale and donated a large tracts of land to temples. Thanks to this, Buddhism greatly prospered at his time.

1. Because no tax was levied from lands belonging to temples about this time, there were not a few people who, with an understanding with the sacerdotal authorities, contributed their lands to temples in order to escape from paying taxes. In this way the estates of temples went on increasing.

It then became necessary on the part of temples to protect their extensive estates from trespassers. They hired rogues and vagabonds, trained them in the use of arms, and made them into what was called monk-soldiers.

Presently, as the number of monk-soldiers in-



Armed demonstration by monk soldiers.

creased, they began to show themselves exceedingly unruly and outrageous. When they had some cause or other of complaint and could get no satisfaction, they would proceed to the Court in a body and wrest satisfaction from it by force. On such occasions, they often carried a portable shrine with them, saying gods were on their side. Such outrages on the part of the temples could not but disturb public peace. To subdue them, the Taira and Minamoto were often called upon to render help. This was another of the factors that contributed towards making these two martial families powerful.

XII Century

During this period, in England, the Order of Knight Templars was founded and the conquest of Ireland by the British was in progress. The century was the heyday of Gothic architecture in Western Europe. The second Crusade returned without success.

I. In Japan, the beginning of the century fell on the reign of the Emperor Go-Shirakawa. During his reign the ex-Emperor Sutoku plotted against the reigning monarch. Minamoto Tameyoshi and Taira-no-Tadamasa took sides with the ex-Emperor, while Minamoto Yoshitomo and Taira-no-Kiyomori championed the cause of the Emperor. The outcome was the complete defeat of the ex-Emperor, and both Tameyoshi and Tadamasa were killed. This rebellion is called in history the Civil War of the Hogen era.

Subsequently, during the reign of the Emperor Nijo, Taira-no-Kiyomori overthrew Minamoto-no-Yoshitomo in a decisive struggle called the Civil War of the Heiji era. In consequence, the Minamoto were swept out of the political arena for the time being, leaving the Taira all dictatorial in the conduct of State affairs.

The above-mentioned two civil wars were both caused by internal dissension within the Fujiwara

in which the two military leaders participated.

1. The Fujiwara were well united when they had to confront other families in a struggle for power, but no sooner they emerged victorious than they would begin quarreling among themselves mostly over high and lucrative positions, and it was not rare that such a quarrel took place between the nearest of relatives, even between father and son.

2. The Fujiwara had a great blow dealt upon their power when the Emperor Go-Sanjo undertook to carry on the rule of the State under his personal direction. It further waned, and was very nearly lost with the institution of the "cloister rule" by the ex-Emperor Shirakawa. But it was the rise of the military classes that put an end to the last shred of their power that still remained.

II. In the reign of the Emperor Rokujo, Kiyomori of the Taira was appointed *Dajō-Daijin* (Prime Minister), ushering in the precedent of a military leader being installed in the highest political position of the State. The consequence was that practically all the members of the Taira were given high posts. He appropriated for himself and his family large and numerous estates and behaved himself in a high-handed manner.

1. To his credit, however, Kiyomori accomplished some laudable works. For instance, he repaired the harbour of Hyogo (present Kobe), and by promoting trade with China, helped in introducing into this

country the Chinese culture of the Sung Dynasty. It was also he who, by causing the channel of Ondo-no-seto to be dredged, facilitated navigation on the Inland Sea. On the other hand, he confiscated many estates belonging to temples, and curbed the power of monks. Furthermore, he ordered from China a book called *Taihei-gyōran* dealing with the history and economics of the Sung Dynasty and presented it to the Emperor.

2. The Taira were overthrown by the Minamoto who had been biding their time while their rival was all powerful. The principal cause of the downfall of the Taira was that in imitation of the Fujiwara they fell into a life of luxury and resided in and around Kyoto, relegating provincial affairs to minor officials and losing thereby much of their military and economic control over the provinces. Their want of loyalty as well as their discourtesy towards the Imperial Family greatly alienated people in general from them. This contributed also to their early downfall.

3. When Kiyomori had the audacity of placing the Emperor in confinement, his son Shigemori, ever faithful to his Imperial master, remonstrated in tears with his father saying, "The gods refuse to tolerate acts of discourtesy." Unruly and self-willed as he was, Kiyomori was afraid of, and respected Shigemori, and so he refrained from going too far. Unfortunately this dutiful son died early, for it freed his father from all restraints.

III. In the reign of the Emperor Takakura,

members of the Minamoto, who had been in concealment scattered all over the eastern provinces, rallied themselves around their respective leaders and rose in revolt with the object in common of overthrowing the Taira. Yorimasa, the oldest of the Minamoto generals, was the first to rise, only to be suppressed soon after. Yoritomo and Yoshinaka followed suit. Yoshinaka inflicted a crushing defeat upon the Taira army in a pitched battle fought in the province of Etchu on the coast of the Sea of Japan and marched upon Kyoto. The Taira hastily evacuated the city, and fled to the west, leaving Yoshinaka to enter the Imperial city in triumph.

Yoshinaka in Kyoto proved himself a poor substitute for the Taira. Not inured to the manners of the Court, and elated over his sudden rise to power, he acted wildly, making himself an unwelcome guest wherever he went. The opportunity was seized upon by the astute Yoritomo, who lost no time in sending his brother Yoshitsune, one of the ablest generals Japan has ever produced, to oust his kinsman from the position he had occupied. Yoshinaka was speedily defeated and killed. No sooner he accomplished this task than, Yoshitsune turned his attention upon the Taira who were regaining a foothold in western provinces. The annihilation of the Taira, Yoshitsune accomplished with incredible celerity. In the final battle which was fought on sea, the entire family of Taira, women included, threw themselves over-

board and perished in the sea of Dan-no-ura.

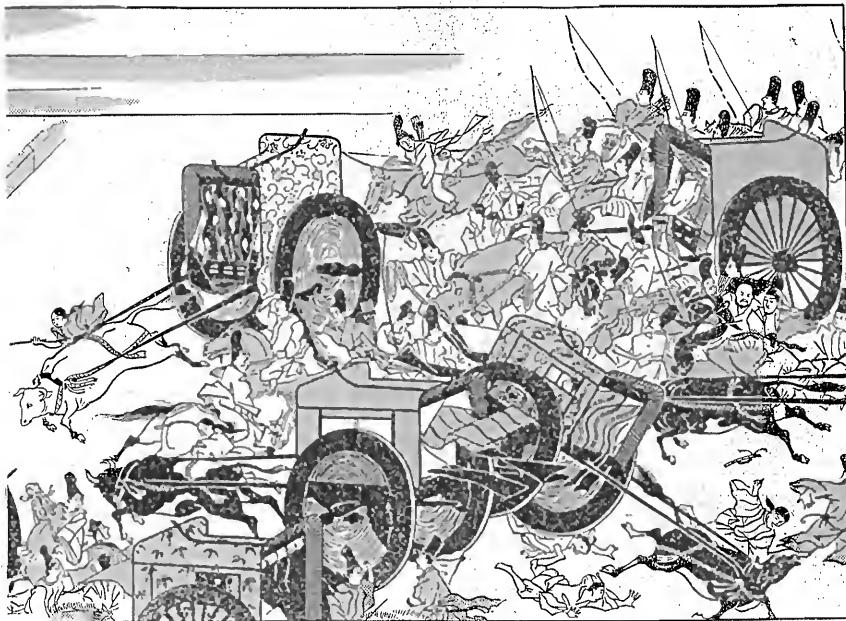
1. After the defeat of Yoshitomo in the above-mentioned War of Heiji, one of his sons, Yoritomo, then in his teens, was captured by a Taira man and was sent to Roku-hara, where Kiyomori had his headquarters. His captor, being a tender-hearted man, had compassion on him and desired to save his life. He told Ike-no-zenni, step-mother of Kiyomori, that the Minamoto boy bore a striking resemblance to her dead child, Iyemori. Deeply moved, the lady sent for Shigemori, son and heir to Kiyomori, and bade him to ask his father to save the life of the boy. The request was refused. Kiyomori was determined to nip in the bud the one who was likely to become the most deadly enemy of his house. But the old lady was as inflexible as her step-son in her determination to save the boy. She again asked Shigemori for help saying she was dying broken-hearted with grief and disappointment. Accordingly, Shigemori again conveyed her request to his father, who was finally prevailed upon to grant it. The death penalty which had been passed on Yoritomo was commuted to exile to Hiru-ga-shima in the province of Izu. It was this boy that later overthrew the Taira.

2. Tokiwa was the wife of Yoshitomo who bore to him three sons, Yoritomo, Noriyori and Yoshitsune. On the death of Yoshitomo, she concealed herself with her two young sons. Kiyomori arrested her mother, and subjected her to torture to wrest from her information concerning Tokiwa's where-



Civil war

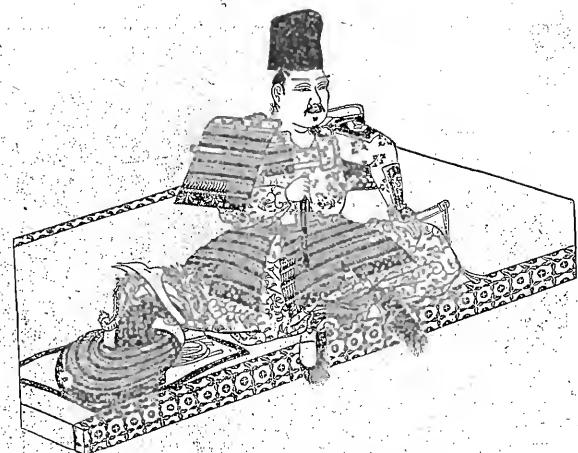
abouts. This compelled her to surrender herself up to Kiyomori, to whom she said: "Set my mother free, since she is innocent. As for my children I would not ask you to spare their lives. But it is dreadful to think of living without them. Pray, put me to death first." Kiyomori took pity on her, and besides being charmed by her great beauty, he was inclined to spare the lives of her children. In this he was opposed by the rest of his family, to whom he said: "The eldest is already pardoned: why not the younger ones?" and so they were released to



of Heiji.

grow up into the generals who successfully led the Minamoto army against the Taira.

IV. Minamoto Yoritomo established *Bakufu* (military government) at Kamakura. From this time on to the downfall of the Hōjō who succeeded the Minamoto in power, for a period of 150 years, Kamakura remained the political centre of Japan and as such enjoyed great prosperity. In consequence a special civilization of military character grew up in the eastern region which had long remained entire-



Minamoto Yoritomo.

ly undeveloped as judged from the cultural point of view.

The establishment of the Kamakura Bakufu is one of the three greatest political changes in Japan. It marked the beginning of military rule by which Japan was governed till the beginning of the Meiji era.

V. The organization of the Kamakura Government was, on the whole, based upon the Taiho Code. All officials, central as well as provincial, were chosen from among military men and administrative affairs were managed with extreme simplicity, the Imperial Court at Kyoto having been made a place where nobles and courtiers occupied high posts minus real power.

1. A striking exception or two to this general



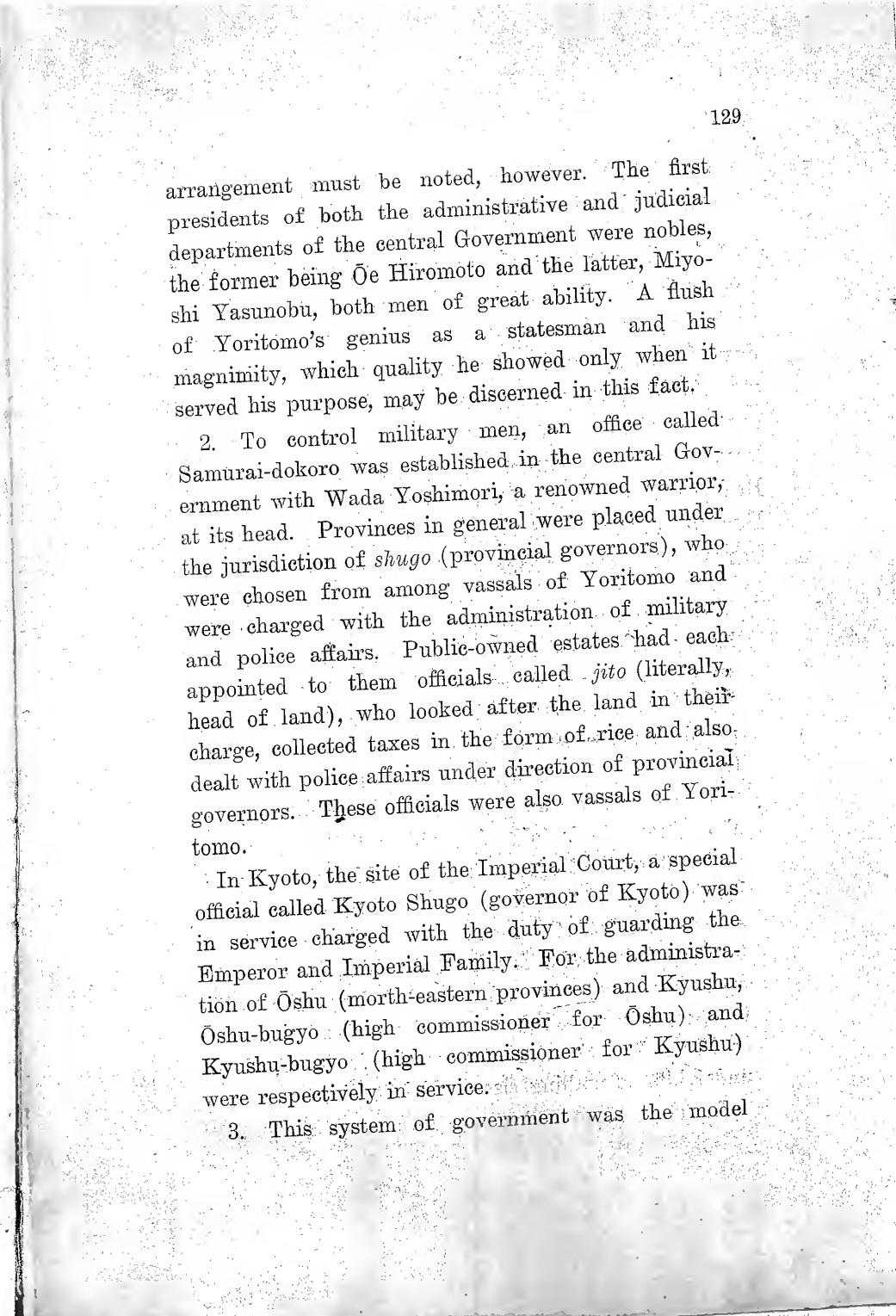
Artistic Armament.

The picture on the reverse side represents a scene of battle at the Taiken Gate of the Imperial Palace in Kyoto in the civil war of the Heiji Era (1159 A.D.) A force of Minamoto-no-Yoshitomo took its position in the grounds of the palace, when a force of more than 3,000 strong of the Taira clan came to attack it. On the occasion, Taira-no-Shigemori, leading a force of some 500, closed in on the Gate and engaged with Minamoto-no-Yoshitomo in single combat.

As shown in the picture, the armours worn by warriors of those days, and weapons and other paraphernalia of warfare used by them were not so much practical as artistic. They fought it out in single combat, after each had announced his name to the other. Battles in those days were anything but cruel in nature. In fact they were artisticalized battles, if such a term could be used.

During the combat between Minamoto-no-Yoshiyie and Abe-no-Sadatō in the war called "Zenkunen-no-eki," they carried on fighting while reciting to each other poems they composed *ex tempore*.

In Japan a battle was not a matter of victory or defeat but an act of chivalry and romance. It was constructive, not destructive.



arrangement must be noted, however. The first presidents of both the administrative and judicial departments of the central Government were nobles, the former being Ōe Hiromoto and the latter, Miyoshi Yasunobu, both men of great ability. A flush of Yoritomo's genius as a statesman and his magnanimity, which quality he showed only when it served his purpose, may be discerned in this fact.

2. To control military men, an office called *Samurai-dokoro* was established in the central Government with Wada Yoshimori, a renowned warrior, at its head. Provinces in general were placed under the jurisdiction of *shugo* (provincial governors), who were chosen from among vassals of Yoritomo and were charged with the administration of military and police affairs. Public-owned estates had each appointed to them officials called *jito* (literally, head of land), who looked after the land in their charge, collected taxes in the form of rice and also dealt with police affairs under direction of provincial governors. These officials were also vassals of Yoritomo.

In Kyoto, the site of the Imperial Court, a special official called *Kyoto Shugo* (governor of Kyoto) was in service charged with the duty of guarding the Emperor and Imperial Family. For the administration of Ōshū (north-eastern provinces) and Kyushū, Ōshū-bugyo (high commissioner for Ōshū) and Kyushū-bugyo (high commissioner for Kyushū) were respectively in service.

3. This system of government was the model

after which military rulers of later generations organized their régimes.

VI. Yoritomo took a warning from the fate that overtook the Fujiwara and the Taira, in both of which cases, effeminacy was the chief cause of their downfall. Accordingly he took measures aimed at maintenance of strong and healthy habits of north-eastern soldiers. On the other hand he encouraged loyalty to the Emperor, reverence for gods and Buddha, simplicity of life, thrift, and observance of Bushido (the way of knighthood). He also did much to restore ruined or deserted shrines and temples.

1. Yoritomo had some very good reasons for having established his Government at Kamakura in an eastern province so far removed from Kyoto. The Minamoto had been closely related with the people of the north-eastern provinces ever since their illustrious forefathers, Yoriyoshi and Yoshiiye, were there for the pacification of rebellions by aborigines. It is told of Yoshiiye that on one occasion when the Fujiwara nobles in Kyoto, prompted by jealousy of Yoshiiye for his brilliant military success, grudged the reward due to him as well as to the soldiers who fought under him, he disposed of his own property, and rewarded the soldiers with the proceeds. Such an act on the part of a general could not but win him esteem and affection of those under him as nothing else could have done.

2. That Hojō Tokimasa, father of Yoritomo's

wife Masako, was a local magnate of no mean order must also be taken into account. By the way Masako was a capable woman with a strong will power and proved herself an efficient helper of her husband.

3. Lastly, but not the least, Kamakura was most advantageously located from the strategic point of view, making it eminently suitable as the headquarters of a military ruler.

4. Yoritomo's avoidance of Kyoto as the site of his Government is said to have been suggested by Oe Hiromoto, the ablest statesman of the day. It is probable that being himself a Kyoto noble by birth, he well knew what enervating influence the highly refined Kyoto life would exert upon the hardy warriors of the eastern provinces.

5. In a feudal system as it obtained in countries other than Japan, the reigning king or emperor was himself a feudal lord and his rule was only nominal. Such a king or emperor had a fief of his own, and had no organ to govern other feudal lords. In feudal Japan such an organ existed in the form of the Bakufu.

With the Emperor living in Kyoto, and the Bakufu having its site in another place to exercise control over feudal lords, it may appear at a glance that the rule by the military was absolute and the Emperor was entirely ignored in the actual administration of the country. But such has never been the case. The loyalty of the military towards the Emperor remained unchanged through all ages. He

was above the Bakufu and was looked upon as sacred and inviolable.

6. The feudalism of Japan reached its highest stage of development in the time of the Tokugawa. During that period, no less than two hundred and fifty barons were under the sway of the Tokugawa Bakufu. These feudal chiefs enjoyed absolute power within their own fiefs, kept retainers under them, more or less numerous according to the size of their domains, and then those retainers had retainers of their own, and so it went on down to the meanest servants. But apart of their allegiance to their immediate masters, and above it and everything else they, people of Japan, placed loyalty to the Emperor. In this circumstance, the Bakufu, however absolute it may seem to outsiders, could never ignore the Court.

This was the point of the great difference that existed between the feudalism as it was practised in Western Europe and that in this country. With Europeans, the allegiance of loyalty was confined to their immediate masters and went no further.

7. The samurai carried about their guardian gods on their person, such gods being the goddess Benzaiten for the Taira, and Hachiman for the Minamoto. It may be noted here that the well-known Hachiman Shrine at Tsuruga-oka of Kamakura was built by Minamoto Yoriyoshi long before the establishment of the Kamakura régime.

Yoritomo died in 1199 at the time of the Emperor Tsuchimikado.

XIII Century

I. After the death of Minamoto-no-Yoritomo, his son Yoriye succeeded him as second Shogun, and Hōjō Tokimasa, father of the wife of Yoritomo, assumed regency and held the reins of government in his hands. Subsequently he confined Yoriye at Shuzenji and finally killed him. Thereupon, Sane-tomo, brother of Yoriye, became third Shogun. He was mistaken by Kugyo, son of Yoriye, as responsible for the untimely death of his father and was assassinated by him. In turn Kugyo was killed by Yoshitoki, son of Hōjō Tokimasa. In this way, the direct line of Yoritomo came to an end. So, Fujiwara Yoritsune, a distant relative of Yoritomo, who was a child of only three years of age, was sent for from Kyoto and installed as Shogun; while the real power passed into the hands of Hōjō Yoshitoki, who taking the office of *Shikken* or regent, governed the country.

1. In his overzeal for quick establishment and consolidation of his régime, Yoritomo had become extremely suspicious and killed Noriyori and Yoritsune, his own brothers, thus, so to speak, perpetrating the foolish act of cutting the arms of his own body. In consequence soon after his death, his house went to ruin and the Hōjō family came into power. The régime of the Hōjō continued for four-

teen generations.

II. At the time of the eighty-fifth Emperor Chukyo, the ex-Emperor Gotoba planned to recover Imperial rule and started military action but without success. This affair is called the Incident of the Shōkyu era.

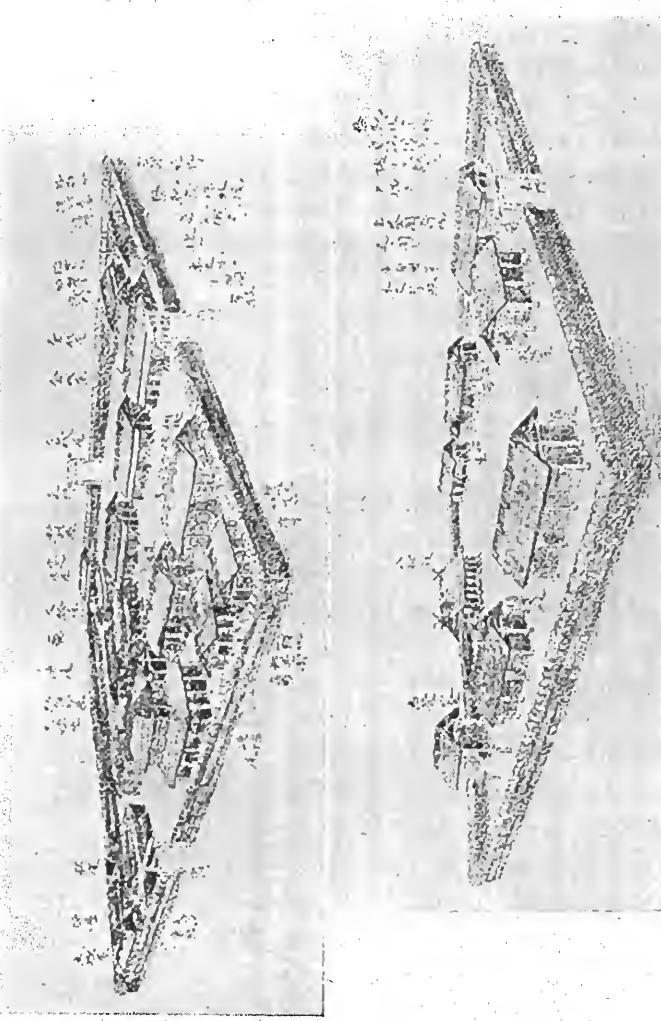
1. From of old in Japan it has been the rule for the accession of an Emperor to be complete only after the ceremony of "Taishōsai" has been gone through. As a matter of fact, this ceremony has continued through all ages since the time of the Sun Goddess. The so-called "sokui-shiki" (enthronement ceremony) was one modelled after a similar Chinese ceremony, which was introduced into this country at the time of the Taika Reform. In this circumstance, no Emperor was called Tenno but was called "Hantei" (literally half-Emperor), if he had not yet observed the ceremony of Taishosai. The Emperor Chukyo, who was on the throne at the time of the Incident of the Shōkyu era, was called "Hantei," because he had gone through no Taishōsai ceremony.

2. The Taishōsai, which is the original Japanese accession ceremony, is very sacred and solemn. First, two lands for cultivation of rice and other crops to be used in connection with the ceremony are selected and prepared in imitation of the two divine lands of "Yuki-no-kuni" and "Shuki-no-kuni" and then a shrine is built on each of the lands, which are surrounded with sacred straw ropes called *shime-nawa*. An Imperial messenger is despatched to the spot,

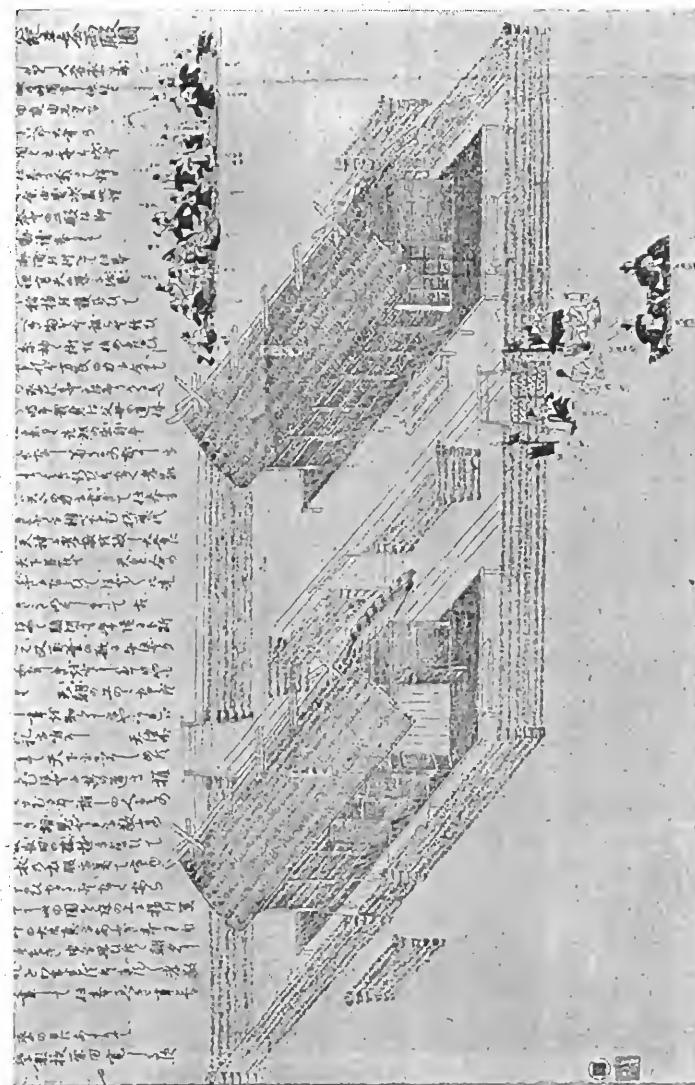
the ground is purified, and cultivators are selected with care. The selected cultivators, after ritually cleansing their bodies and minds, put on new clothes and amidst the singing of divine songs and performance of other sacred music and ceremonies, engage in growing rice and other cereals and vegetables feeling as if they were in a divine land. Food prepared from the yields of the lands is offered by the Emperor himself and alone to the spirits of the Imperial ancestors enshrined in the Shrine consisting of "Yuki" and "Shuki" Halls. The Emperor then sits alone before the altars of the Imperial ancestors in silent communion for several hours on end, and then partake of the food, and grants what has been left to his subjects.

3. The "Yuki" and "Shuki" Halls are built exactly as they were in ancient times and are provided with floor matting and ceremonial articles made exactly as they were used in those remote days. The Emperor submits himself to ritual cleansing and purification, and after holding a requiem service, enters the "Yuki" Hall alone and sits for three hours from 9 p.m. in silent communion with the spirits of his Imperial ancestors. This he does in the "Shuki" Hall too for three hours from 2 a.m.

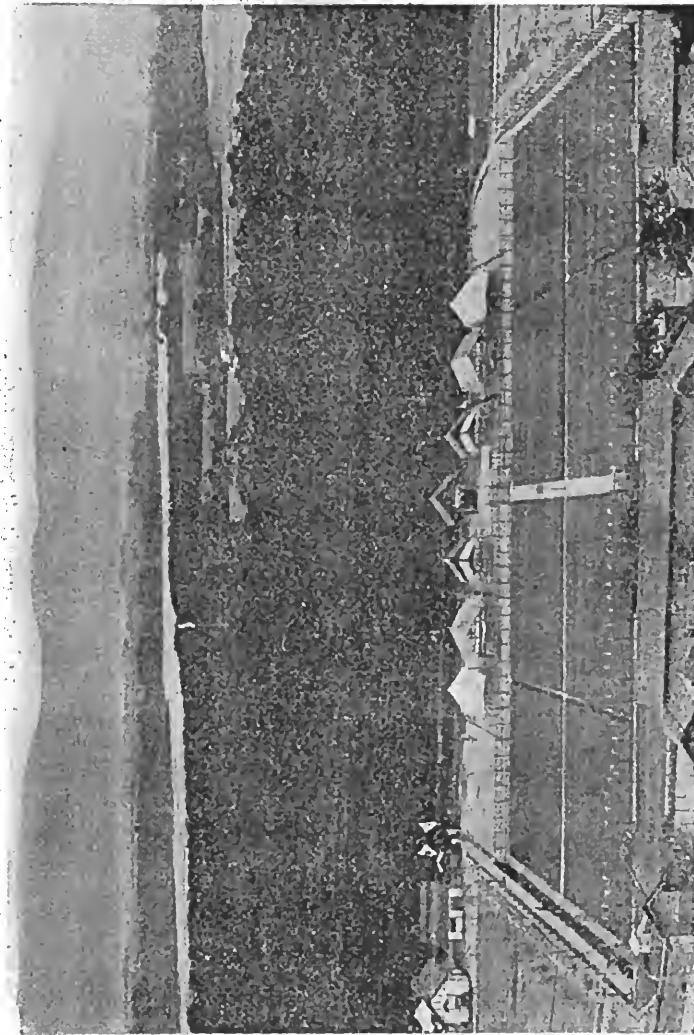
4. This ceremony has been observed since even before the Sun Goddess. It is since the time of the first Emperor Jimmu, however, that it has been adopted as indispensable ceremony in connection with the accession of an Emperor. The significance of this ceremonial practice is that in observing it



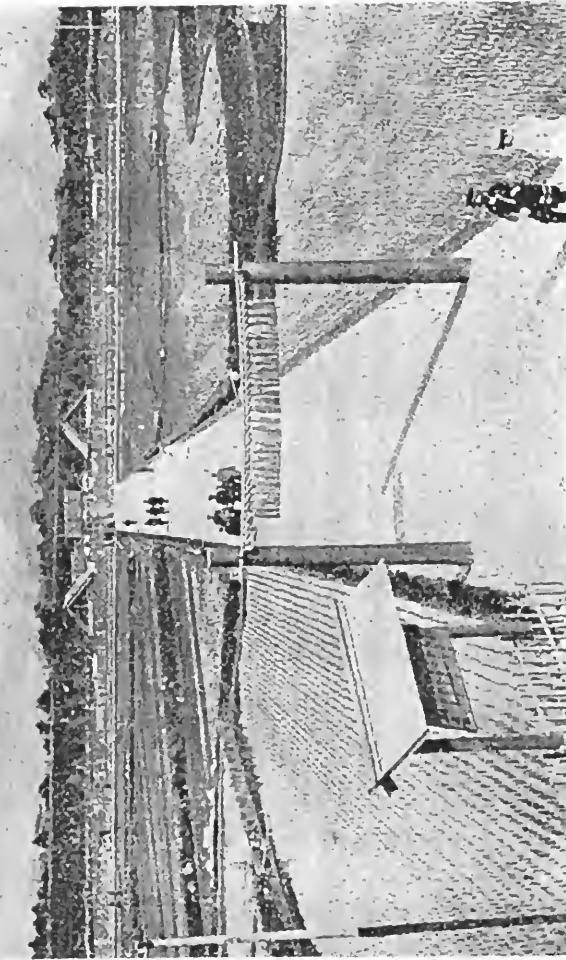
Shrine and accessory buildings erected on the sacred grounds
of Yuki-no-kuni (1,100 years ago).



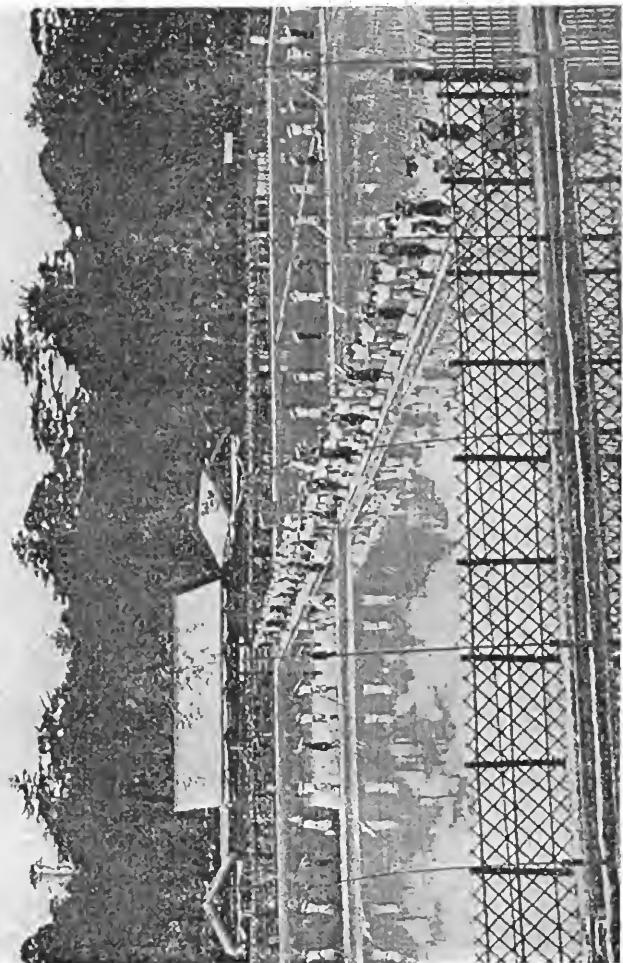
Shrines erected on the sacred grounds of Yuki-no-kuni and
Shugi-no-kuni (250 years ago).



Sacred fields of Yuki-no-kuni established in connection with the enthronement of the reigning Emperor in 1928.



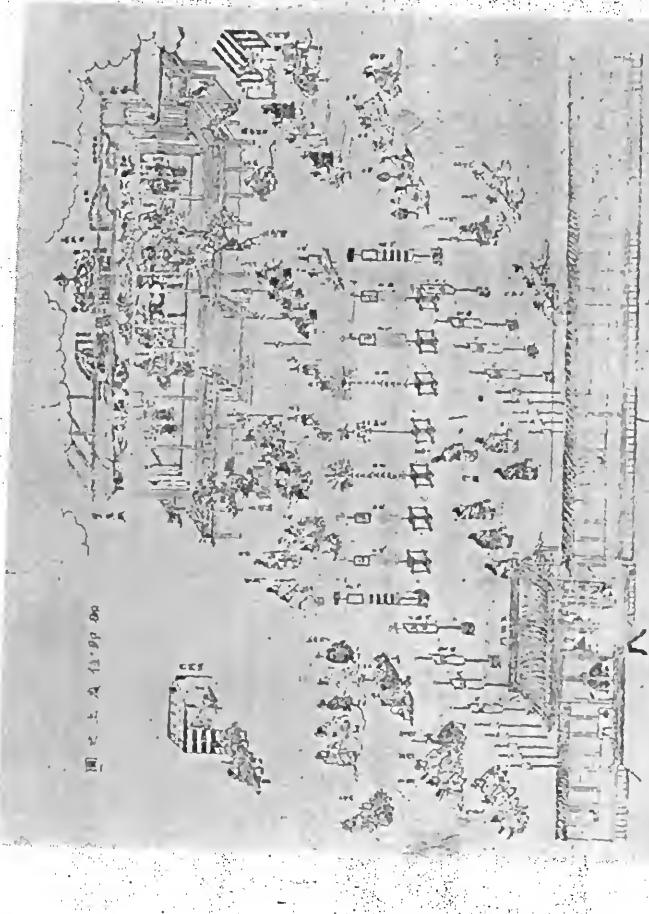
Sacred fields of Shaki-no-kuni established in connection with the enthronement of the reigning Emperor in 1928.



Dancing performed at transplanting of rice-seedlings in sacred fields of Yukiko-no-kuni.



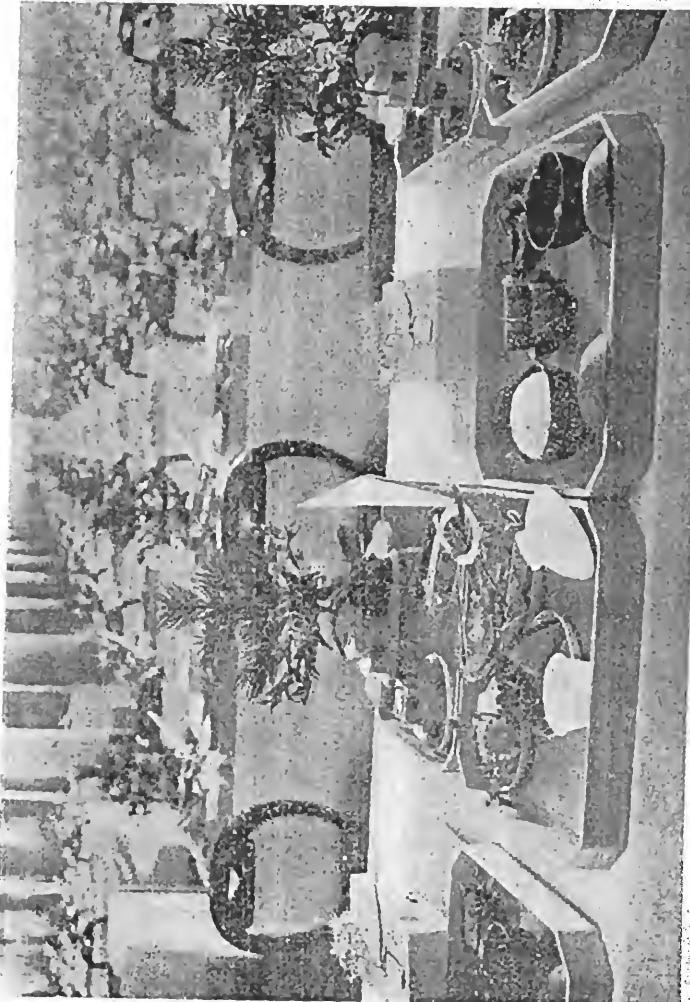
Dancing performed by eight virgins at the shrine on the sacred fields of Shukiko-no-kuni.



Enthronement ceremony (150 years ago).



Offerings to gods in connection with the enthronement of the reigning Emperor.



Meals granted by the Emperor to high dignitaries after the Taishosai ceremony.



Election of Heinrich VII of Germany by three clerical and four secular nobles in 1308.



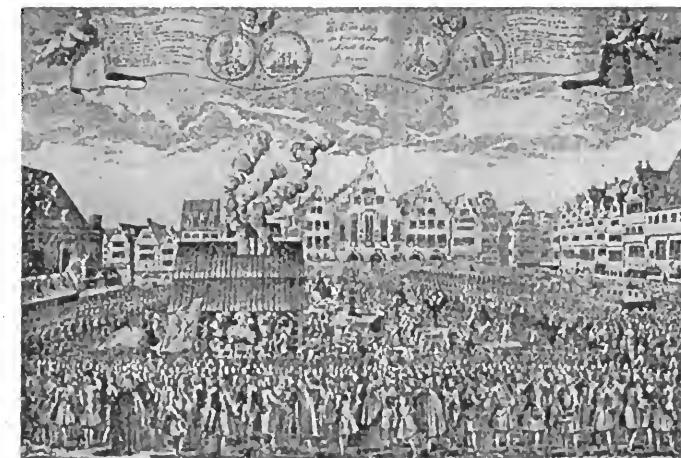
Heinrich VII of Germany installed on the altar by two clerical nobles after having been elected Emperor in 1308.



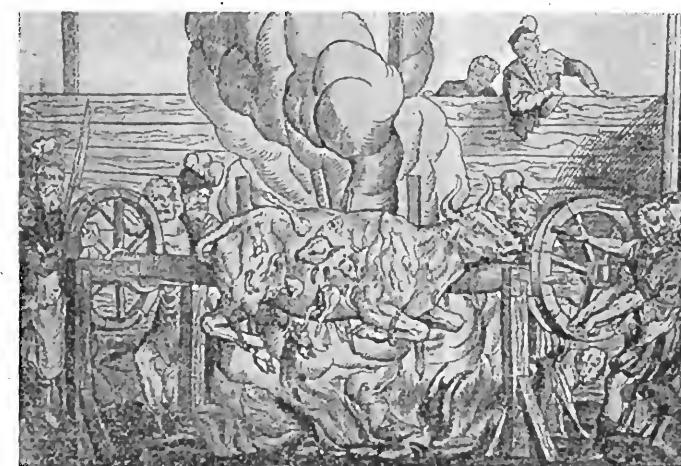
Heinrich VII of Germany crowned at Aachen in 1309.



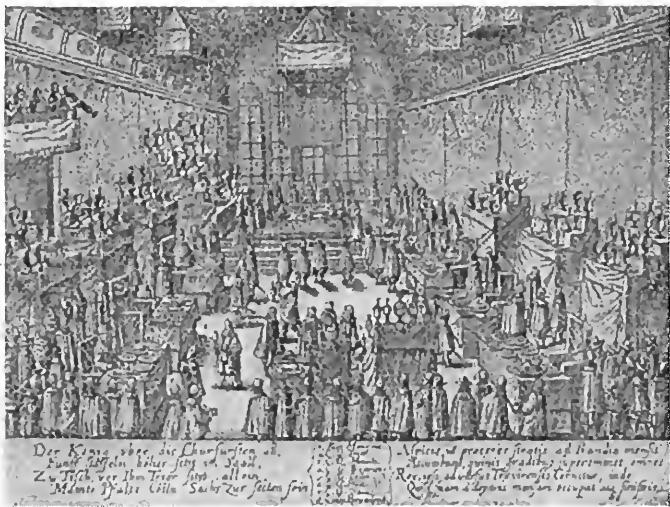
Heinrich VII crowned as Emperor of Rome by three archishops in 1312.



Celebration of the coronation of Karl VII in 1742.



Cattle roasted on the occasion of the coronation of Maximilian II in 1562.



Coronation banquet of Ferdinand III at Frankfurt-am-Mein in 1619.

the spirit of the Sun Goddess is transfused into the Emperor who has practised it. In other words, it means that the Emperor is a spiritual extension of the Sun Goddess.

5. The Japanese Imperial accession ceremony can be said to be a symbolization of deification of production and distribution. Production and distribution constitute the basis of life, which also form the fountain-head of life and living of human beings. Japanese "mother" wishes and prays that the production and distribution by her descendants may be co-operative in nature as in the divine land.

6. In foreign countries Emperors are elected in some cases or are crowned by priests or other re-

ligious authorities in others. On the occasion of the coronation, cattle are sacrificed and roasted meat is eaten in celebration. It has thus little or nothing to compare with the corresponding Japanese ceremony in sacredness and solemnity. This is another evidence showing how different or unique is Japan from other countries in regard to the national foundation and national spirit.

III. At the time of the eighty-sixth Emperor Gohorikawa, Yoshitoki died and his son Yasutoki succeeded him as *Shikken* or regent. He promulgated "Joei-Shikimoku" (the Code of the Joei Era) as official rules to be observed by the military class. Drawn upon the basis of the customs and manners obtaining from the time of Yoritomo and of the living condition of the warriors of the Togoku (eastern provinces), the code consisted of fifty-one articles and served later as rules of military government.

1. The Joei Code was enacted in the first year of Joei (1232) by Yasutoki after consultation with his right-hand man Miyoshi Yasumura. Though it consisted of only fifty-one articles, it was a very important body of laws for the reason that it embodied the moral spirit that governed the conduct of fighting men since the time of Yoritomo, laid down rules for military government, and defined *Bushido* (the way of *samurai* or knighthood). It is noteworthy that it became a basis for military codes of

later times. In fact Tokugawa Ieyasu, founder of the Tokugawa Shogunate Government, adopted it as a model for framing his legislation and laid the foundation of his régime.

IV. After the eighty-seventh Emperor Shijō eight Emperors reigned in succession until the time of the ninety-six Emperor Godaigo. Tokiyori and Tokimune were two ablest of the five *Shikken* or regents who were in power during this time.

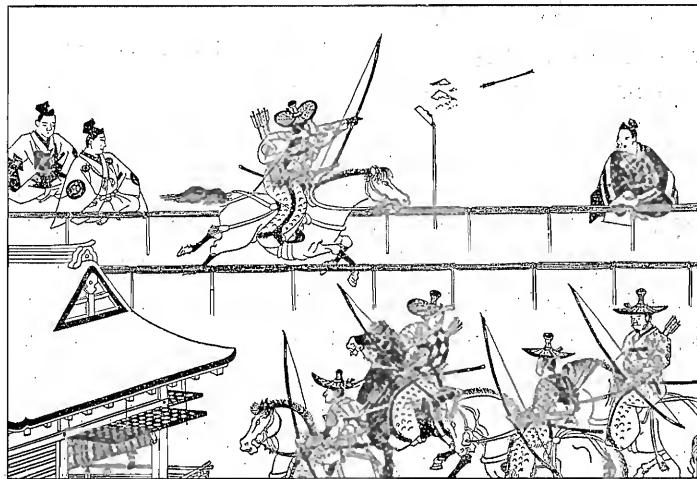
1. After the death of Yasutoki, Tsunetoki, his grandson, assumed the office of regent, and after four years, he retired on account of illness in favour of his younger brother Tokiyori. Tokiyori was a wise ruler. It was his mother Matsushita Zenni, who made him what he was by building up his moral character. This lady was noted for her strict observance of thrift. How thrifty she was is shown by a story told of her that she used to repair damaged spots in paper sliding doors of her residence with slips of paper. The story is found in "Tsurezure Gusa," a collection of stray notes of extraordinary literary skill written by a Buddhist priest in the fourteenth century. In substance it is as follows:— "Matsushita Zenni one day invited her son Tokiyori to her house. While she was busy patching up the paper sliding doors of her house with slips of paper, her elder brother, Jōnosuke Yoshikage, came to see her and said to her that he would order some one to do the work for her. She continued the work, however, saying she was a better hand at the work than

any one else. Yoshikage said then that those patched with slips of paper were unsightly. Thereupon, she answered that she thought so too, but she was purposely doing the work as his son Tokiyori was coming to see her that day."

V. In the Kamakura period, many new Buddhist sects appeared. Before those days, not many sects came into being, though in the Heian period the two sects of Tendai and Shingon appeared. But in the Kamakura period various new sects were brought into existence. For example, the Jōdo Sect was founded by the learned priest Genku, the Jōdo-Shinshū by the saintly priest Shinran, the Nichiren by the aggressive priest Nichiren, and the Jishū by the priest Ippen. In particular, the Zen sect which came into being in those days, enjoyed great popularity among the class of *samurai*.

1. *Samurai* had a strong religious sentiment, this arising from the sense of uncertainty they had of the fate that awaited them on the battle-field. In Europe too, Christianity exerted a powerful influence among the knights of the mediaeval ages. Under the influence and moral aegis of that religion, they undertook expeditions to Jerusalem on several occasions as Crusaders.

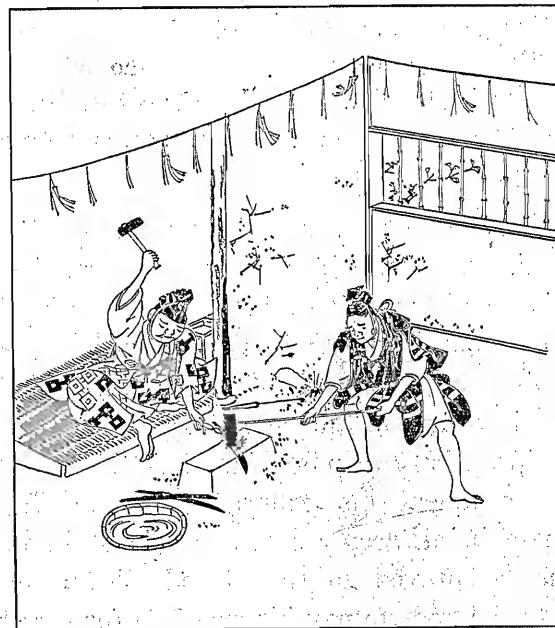
2. The leading principle of the Buddhist Sect of Zen is plainness, homeliness, and simplicity. In other words spiritual training is its object and *raison d'être*. So it has been since it was founded in the



Yabusame, a favourite sport of Kamakura *samurai*.

Kamakura period. Samurai of those ages despised effeminacy and respected thrifty and simple life, even the sports played by them being all manly and military in nature, which were "yabusame" (shooting at a target with an arrow while riding on a galloping horse), "umaoi" (chasing and catching of wild horses) and "makigari" (hunting by encircling and closing in on game). They held it as the highest virtue to be sensitive to shame. They despised and shunned cowardice and held themselves ever ready to lay down their lives at any time for the sake of their lord, as the Occidental knights of the mediaeval ages did. It is but natural that the Zen sect, which accorded with the moral ideas of the *samurai*, should have been welcomed and earnestly embraced by them.

3. The civilization created by the military class of the Kamakura period was one extremely simple, plain, and sturdy, having been much influenced by Buddhism, the Zen sect in particular. In building too, therefore, the gorgeous style such as was popular in the Heian period, especially in connection with the building of palaces, was abandoned in favour of a simple style. Also, in laying out gardens the elegant and tasteful gardening scheme and style inalterably adopted before to suit the fancy of connoisseurs of discriminating taste, was given up in favour of a natural simple style suited for moral



Swordsmiths of the Kamakura period at work.

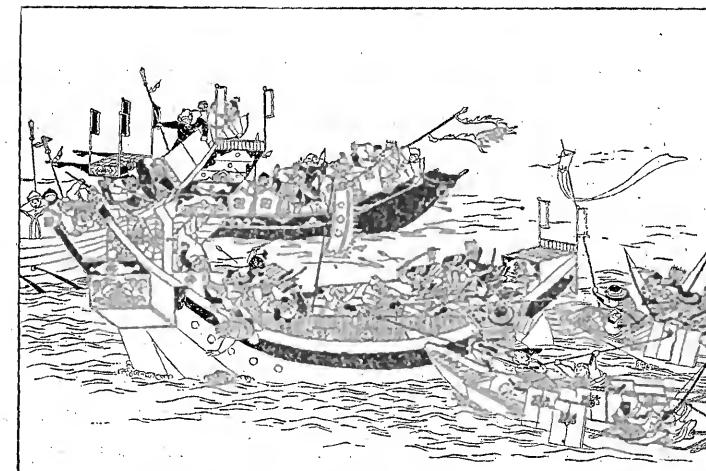
and physical training. While Kamakura was thus creating an essentially militaristic civilization, Kyoto was maintaining and adhering to culture as handed down from the Heian period, and the result was that two currents of civilization, presenting a sharp contrast to each other, arose. After the Hōjō family, the family of Ashikaga established a feudal government in Kyoto, when the two opposite currents of culture finally joined each other and were harmonized.

4. With the rise of the *samurai* class, gifted arms makers, swordsmiths in particular, appeared one after another. The most famous swordsmiths of the Kamakura ages were Awataguchi Yoshimitsu, Oka-zaki Masamune, and Go Yoshihiro, who made extremely fine blades. Some of them have been handed down to the present day and are prized as priceless treasures.

VI. In 1274 in the reign of the ninetieth Emperor Kameyama, a formidable Mongolian expeditionary force of several tens of thousands strong from China under the Yuan Dynasty invaded Kyushu to be repulsed with heavy losses by the Japanese. Later in 1281 in the reign of the next Emperor Gouda, another Chinese force of more than 140,000 men again came to conquer this country. The ex-Emperor Kameyama, being deeply concerned about the fate of the country, prayed to the Grand Shrine in Ise, vowing to the gods to pay his own life for the safety of the state. One night, a violent typhoon suddenly

arose and the vessels of the enemy were capsized to the last one. Taking advantage of the "kami kaze" ("divine wind") as the typhoon came to be called later, the Japanese force turned upon the foe with a vengeance and dealt the coup de grace to them. How complete the defeat of the enemy was can be seen from the fact that of the entire Mongolian invaders, only three are said to have returned home alive. Thereafter, China never dared to put her oar in Japan.

1. The greatest and most important incident of the Kamakura period was the invasion by the force from China under the Yuan Dynasty. This event is well remembered by all the Japanese people as one of the most serious crises the nation has ever faced.



Japanese fighting Mongolian invaders.

Believing that the typhoon was sent by gods, they regard it as evidence proving that Japan is a divine land. Kublai Khan, who founded the Yuan Dynasty and accomplished unification of China, invaded even West Europe. In the east, he conquered Korea and tried to extend his conquest to Japan. In reply to outrageous demands he insolently made, Hōjō Tokimune, who was then at the head of the Government at Kamakura, promptly rejected them. He then decided to fight out the issue with China with the weapon forged with Yamato-damashii (Japanese spirit) of divine inspiration.

2. In the note of reply sent by the Imperial Court of Japan to China, it was set forth that Japan was a divine land and that none could make her yield by force. A similar case occurred towards the end of the Ōei era (1394-1427). It was rumoured that China under the Ming Dynasty in collusion with Korea would invade Japan. A messenger having arrived from that country, Ashikaga Yoshimochi, Shogun of the time, sent him back with a reply of similar meaning.

3. The Mongolian invasion united the entire Japanese nation and one and all rose to repulse the foe. Women prayed to gods for victory, and men took up arms. The ramparts constructed by the Emperor Tenji, along the coast of Hakata, were repaired and strengthened, and to construct new fortresses, tens of thousands of men worked day and night like one man. Six centuries after Japan faced another national crisis when she was obliged to

fight Russia. Again the entire people of Japan rallied in complete unity under the spiritual banner of patriotism and bravely struck back at the foe. The Japanese people are all inspired with the thought that their motherland, built up by gods, handed down from their ancestors, and kept inviolate from without, is under the protection of gods and in case of emergency the gods will help them to defeat any enemy that may try to imperil its independence. It is because the Japanese people are bound one all by this spiritual tie that the soldiers are strong and brave in action and the non-combatants co-operate as one to enable them to fight with unequalled heroism. The hearts of the entire Japanese nation, from the Emperor down to the humblest labourer, beat as one under the influence of this spirit. The Japanese are always resolved that they should never submit to such national humiliation as would bring sorrow to the spirits of their ancestors or would incur criticism from their descendants.

4. The Japanese set great value on the family lineage, which is the crystallization of the moral character of persons who have formed the family generation after generation since the times of their ancestors. The Japanese word "iyegara" meaning family lineage, comes from "iye-kara" (from house) and implies the moral character which has been built up and accumulated by family members in successive generations.

5. Going a step further, the Japanese also think highly of their "kunigara" (national lineage). By

"kunigara" is meant the moral character built up by the nation since the foundation of the country. In other words, it is a historical product of Japan as a divine country or a country with "mother's" feeling founded by the Sun Goddess.

6. In these circumstances, the Japanese strenuously strive to improve and add glory to their country which they have inherited from their ancestors so as to transfer it to their descendants as a better and more glorious one than they have found it. As a family, to elevate their family lineage they strive incessantly. In the same way, the Japanese people as a whole unite to enhance their national lineage. This means that they go on piling the results of their efforts on the present total of the efforts put forth by their forefathers generation after generation to enhance their family and national lineages. In this work, every Japanese is always inspired and actuated with the feeling that while well knowing himself or herself to be at once a member of his or her family and a subject of the State, he or she is a link in the entire chain of national life started far back in the divine ages of his or her ancestors and extending far away into the future of eternity of his or her descendants. This is the feeling possessed in common by the people of Japan, which is a country created and built up by "mother."

7. The Italian traveller, Marco Polo, came over to China in 1275 and served under the Emperor Hsi of the Yuan Dynasty for more than ten years.

After returning home he published a record of his experiences in the Orient. In his work, he introduced Japan to the world as a country rich in gold. This stimulated Europeans to start on expeditions to the Orient. It is said that Columbus' voyage westward was originally actuated by a desire to come to Japan.

8. In this century China then under the Sung Dynasty was invaded and conquered by the Mongolians under Kublai Khan.Flushed with their success, the Mongolians then attempted to swallow up Japan, but, as already mentioned, were beaten back.

9. In Europe the foundation of the University of Paris was established, Mohammedans fought Christians and were defeated, King John of England, at the demand of the people, promulgated the Great Charter in 1215. It was also in those days that the fourth, fifth, sixth, and seventh Crusades were undertaken, with the result that there took place a concourse of Occidental and Oriental culture and this in turn prepared the ground for Renaissance.

XIV Century

During the century, commoners were represented for the first time in the National Assembly of France, the mariner's compass was invented, Switzerland was separated from Austria and became independent, Edward III, king of England, invaded France which led to the Hundred Years' War, the Black Prince of England defeated the French, and King John of France was taken prisoner.

In China, about the middle of the century the founder of the Ming Dynasty defeated the last Emperor of the Yuan Dynasty and unified the country, while in Korea, the Koryu Dynasty was overthrown, and a new dynasty of Yi was founded.

I. In Japan, the last days of the Hōjō family were gradually approaching. While Takatoki, the last of the Hōjō regents, was an incompetent man and invited to himself great unpopularity on account of a depraved life he led, the ninety-third Emperor Go-Daigo, who ascended the throne in 1318, was a monarch of rare ability. He thought the moment was opportune to overthrow the military Government at Kamakura and place the country once again under the direct rule by the Emperor. In this scheme, the Emperor was assisted by two courtiers, Hino Suke-tomo and Hino Toshimoto, but it being discovered before it matured the two men above-mentioned were



The Emperor Go-Daigo.

arrested and executed by agents of Kamakura. It was then that the great Kusunoki Masashige made his appearance, and other loyalists rallied around the Emperor in response to an Imperial call for help. There were great obstacles in their way, but all these were surmounted by the resolute will of the Emperor and the undaunted courage of the loyalists. The Hōjō was at last overthrown and the direct rule by the Emperor was restored. This event is known in history as the Restoration of the Kemmu era.

I. It was in 1192 that Minamoto Yoritomo was granted the title of Shogun and the Kamakura Shogunate Government was firmly established both in name and fact. Twenty-nine years after that,

namely, in 1221, the first attempt to bring back the direct Imperial rule was made, only to fail. This event is called the Incident of the Shōkyū era.

One hundred and three years after the incident referred to another attempt for the same purpose was made but with no better luck. In 1333, nine years after the above-mentioned attempt, namely, one hundred and forty-one years since the foundation of the Kamakura Shogunate Government, the third attempt made for the restoration of the Imperial rule was at last crowned with success.

2. The Imperial rule, which was at last restored by efforts put forth during one and half a centuries, however, was short-lived. For, it lasted for only two years to be replaced by another military régime.

From this time on till 1867, when, following the downfall of the Tokugawa Shogunate, the supreme power of government was finally restored to the Emperor, namely, for the duration of five hundred and thirty-two years, the country was under the sway of the military. If counted from the establishment of the Kamakura Shogunate Government, the duration was not less than six hundred and seventy-eight years.

3. The Emperor Go-Daigo was a very benevolent ruler. When it was reported to him that the country was hard stricken by a famine, he said: "If we are unworthy, Heaven should punish Us alone. Why this scourge on the innocent people?" He gave up his breakfast, and what was thus saved he gave to the poor. This meant reduction by half of his food,

for one had only two meals a day in those days.

4. The Mongolian invasion may be said to have hastened the downfall of the Hōjō. It aggravated financial difficulties into which the Government had fallen. Unable to give rewards to the officers and men who took part in the battle, the Government collected heavy taxes to raise money needed for that purpose. It also ordered, to the great distress of plebian creditors, general cancellation of debts in order to free military men from heavy debts they had incurred. To make the matter worse, Takatoki took to a life of pleasure and luxury and neglected to attend to the business of the State, thereby making himself extremely unpopular among the masses. All this was taken advantage of by the able Emperor Go-Daigo.

5. The political idea of the Emperor Go-Daigo was to make the Emperor the centre of administration. There was to be neither regent nor *Kampaku* (Prime Minister), and the military were of course to be excluded from politics.

II. The Restoration of the Kemmu era, a great achievement, epochmaking in itself, was undone by court-nobles, who having neither experience in practical politics nor right view of the trend of the times, grossly mismanaged the State affairs which were placed in their charge. The result was that discontent rapidly mounted among the military who began to yearn for return of the defunct régime. The opportunity was seized by Ashikaga Takauji

who revolted, and fighting through his way against the alignment for the Imperial cause of such illustrious loyalists as Kusunoki Masashige and his son Masatsura, Nitta Yoshisada, Kitabatake Chikafusa and Kitabatake Akiyoshi, finally succeeded in establishing a second military régime. The Emperor Godaigo, whose life was a series of bitter struggles under the most unfavourable circumstances, ended his days in the midst of misfortune, after having abdicated the throne in favour of the Emperor Go-Murakami.

1. Saigyo, renowned as poet and priest of great virtue, made a tour of the whole country in this period, in the course of which he repaired to the Great Shrine in Ise, where he composed a well-known short poem to the following effect:

"What is inside I know not,
Nor do I know why,



Priest Saigyo worshipping at the Great Shrine in Ise.

But my heart swells with gratitude
And drops of tear fall."

2. No person but the Japanese was admitted into the precincts of the Great Shrine in Ise and the Kamo Shrine at Kyoto. This prohibition was applied to priesthood, so that Saigyo, a priest of high repute as he was, had to worship from this side of the Isuzu River. This prohibition was removed at the beginning of the Meiji era.

IV. In the reign of the Emperor Go-Murakami, Kitabatake Chikafusa wrote a book entitled "Jinkō Seitōki" (History of the True Succession of the Divine Monarchs) in which he expounded the principle of loyalty and filial piety and presented it to the Emperor. This book continues to be a standard work on the subject it deals with.

V. On the revolt of Ashikaga Takuji, the Emperor Go-Daigo took refuge at Yoshino in the province of Yamato, where in a temporary palace resided he and the three succeeding Emperors, Murakami, Chōkei and Go-Kameyama.

The Ashikaga, on their part, placed a prince of the Blood on the throne at Kyoto, and it was thus that there came into being two Imperial dynasties reigning at the same time, the court at Yoshino being called the Southern Court and that at Kyoto the Northern. The Sacred Treasures were in the keeping of the Southern Dynasty. The period during which the loyalists and the Ashikaga were engaged

in a continual struggle for mastery is called the Period of the Southern and Northern Dynasties. Events and persons in this period have since respectively been made subjects and heroes of many well-written stories and romances.

1. Kusunoki Masashige, whose name is immortalized in history as the greatest loyalist Japan has ever produced, died by his own hand at the battle of Minatogawa in Hyogo, where he attacked the superior force of Ashikaga, and was defeated. When his head was sent to his home in Kawachi by the rebel leader, his son, Masatsura, on seeing it was so overwhelmed with grief that he went into a room reserved for prayer and was about to commit *hara-kiri* with a dirk. At this moment his mother rushed in, and holding the arm that held the dirk, said to him in tears: "It was not to make you say mass for his spirit or let you kill yourself that your father sent you home from Sakurai. He left you behind desiring that after he is no more, you may champion the cause for which he sacrificed his life, and by annihilating the enemy, with the assistance of the remnants of his retainers, ease the mind of His Imperial Majesty. You told me so yourself when you returned after parting from your father. How is it that you have forgotten it so soon?"

Thus admonished Masatsura changed his mind. It was because he cherished in his mind the will of his father and the instruction of his mother that he continued to fight for the Imperial cause until he

fell on the field, leaving behind him a name which shines in history side by side with his father's.

VI. In 1358 Takuaji died and was succeeded by his son, Yoshiakira. On the death of Yoshiakira, Yoshimitsu became the third Shogun of the Ashikaga family. Yoshimitsu sent his vassal Ōuchi Yoshihiro to the Yoshino Court, and requested the return of the Emperor Go-Kameyama to Kyoto. The request was granted and the Emperor returned to Kyoto, to hand over the Sacred Treasures to the Emperor Go-Komatsu. In this way the reunion of the two Imperial dynasties was effected. Yoshimitsu now founded the Muromachi Shogunate Government in Kyoto, Muromachi being the name of the quarters in which the offices of the Government were located. The Southern Dynasty lasted for about sixty years.

1. The early downfall of the direct Imperial régime was due to the absence of statesmanship among court nobles assisting in administration, their lack of the spirit to complete restoration work, discord between civil and military officers, and the consequent lack of unity among the different classes of people. Had there been a foreign pressure as there was in the case of the Restoration of the Meiji era, the result would have been different. As it was, the restoration work neither thrrove nor continued.

2. The Imperial Court at Yoshino had the advantage of co-operating with those engaged in marine transportation and obtained the supply of



The Kinkakuji (Golden) Pavilion.

commodities via the peninsula of Kii and seas.

3. Ōuchi Yoshihiro had great influence among seafaring men. In the choice of him as messenger to the Yoshino Court it is probable that Yoshimitsu took this fact into consideration.

VII. The Muromachi Shogunate Government was organized after the model of the Kamakura Government. The central Government contained *Mandokoro*, *Monchujo* and *Samurai-dokoro*, these being respectively administrative, juridical and military departments, while provinces were governed by *Shugo* (Governors) and *Jito* (district heads).

Yoshimitsu lived in great luxury. The Kinkakuji (Gold Pavilion) built by him at Kyoto, which is still standing, is widely known for its artistic beauty, as is the Ginkakuji (Silver Pavilion) built at Kyoto too later by Yoshimasa; also of the Ashikaga family. In order to relieve financial difficulties caused by his extravagance Yoshimitsu entered into a treaty of amity with China then under the Ming Dynasty. The humiliating attitude he took then for its conclusion has left an indelible stain on his name.

XV Century

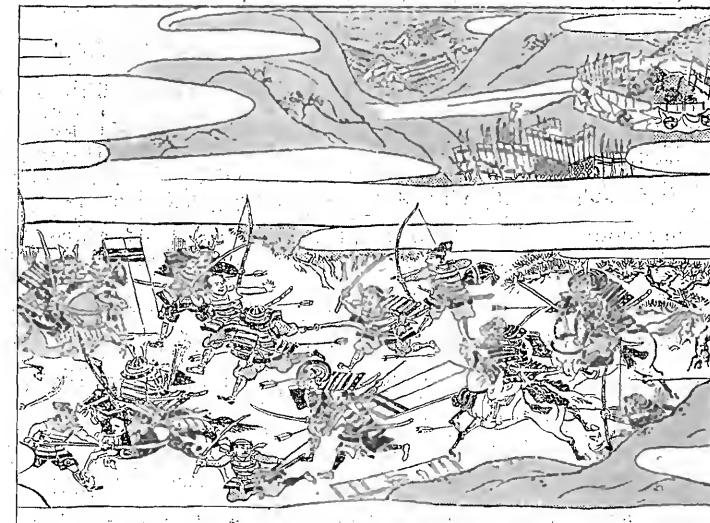
During this century, nothing worthy of special mention occurred in China under the Ming dynasty.

In Europe, fire-arms were invented in 1414. In France, Joan of Arc saved her country from national peril by raising the siege of Orleans in 1428. Printing was invented and the Holy Scriptures were printed with movable type for the first time in 1433. Spain was unified in 1474. The continent of America was discovered by Columbus in 1498.

I. In Japan, after five Shogun ruled in succession, Yoshimasa assumed the post of Shogun in 1443. By that time, the country, which had enjoyed a brief interval of peace after the reconciliation of the Southern and Northern Dynasties, again began to be disturbed by powerful war lords, who each sought to augment their influence and power by ousting the other. Yoshimasa, however, lacked both the spirit and power to quell the internecine strife. On the contrary, he indulged in luxury, and, taking a leaf out of Yoshimitsu's book, he had a gorgeous temple named "Ginkaku-ji" (silver pavilion) constructed in Kyoto. Due to his great interest in polite accomplishments and art, *cha-no-yu* (tea ceremonies), *sarugaku* (mediaeval *Noh* plays), *kō-dō* (a pastime enjoyed by burning incense and taking a smell at it) and ceramic and lacquer industries made great

advance. Such luxuries being expensive, the State coffers often became empty, and the Government as often resorted to such extreme measures as to issue orders writing off all debts, the measure being called "tokusei" (literally, benevolent administrative measure).

II. It was in Yoshimasa's time (1467) that the Civil War of the Ōnin era broke out, which lasted for eleven years. The disturbance arose from a struggle between two powerful military families, Yamana and Hosokawa, for power. In this war, more than 200,000 men took part, and as a result of constant fighting that was carried on in the city



Civil war of the Ōnin era.

of Kyoto, it was laid waste by fire. Many magnificent buildings, important historic records and other valuable relics were reduced to ashes. The Imperial Court was reduced to extreme penury, and court nobles fled from Kyoto seeking shelter under influential magnates of various provinces. Since that time until towards the close of the sixteenth century, when peace was finally restored to the country by Toyotomi Hideyoshi, it was an age of anarchy. Having lost authority over the people, over the provinces in particular, the Ashikaga Shogunate Government existed in name only. Each local magnate was absolute in power in the district over which he lorded, all the while waging war against his neighbours in order to extend his domain.

1. With regard to the Civil War of the Ōnin era, it is said that meddling in government affairs by the wife of Yoshimasa was responsible for its outbreak.

2. The Civil War of the Ōnin era played a conspicuous part in reconstructing the social structure of Japan of those days. The internal war, which continued for so long as one hundred years after that war, had the effect of reconstructing classes of society. The class of *ashigaru* (footmen under the class of *samurai*) made itself conspicuous, and there arose a tendency for lower classes of people to fly in the face of upper classes. It is described in old records how scandalized were people at the unruly acts of the class of *ashigaru*.

3. Most of the Japanese aristocracy of the present time, except court nobles, came into being after the War of the Ōnin era. The Shimazu family had existed in Kyushu even from before the war. So too had done the Hosokawa family in the province of Higo in Kyushu, though it was not indigenous to that district from the beginning. On the other hand, the Akizuki and Nabeshima families, though indigenous to Kyushu, came into being after the war of the Ōnin era.

4. Though the Suwa family of Shinano province was long extant from remote times, it can be said that there were few, if any, prominent families of long standing in the Kwanto districts. The families of Date, Nambu, Uyesugi, and Satake in the north-eastern provinces were in existence from before the war of the Ōnin era, but few of them were original inhabitants of those districts. Out of as many as 260 families allotted fiefs in the period of the Tokugawa Shogunate Government, the above-mentioned families are about the all which had existed from before that war.

5. Owing to the decline of the Imperial Court, court nobles fled to various provinces and hang on local magnates. In consequence, gentle culture spread to the localities. Scholars and Buddhist priests also sought refuge in local districts, thus contributing to the growth of civilization there.

6. In those days, steamed rice was the staple daily food of the people, instead of boiled rice as at present. *Miso* (bean-paste) was also served on

the table, but without being made into soup as at present. It was towards the end of the Ashikaga period that *miso* soup first became an article of diet. Tea first came into use in the Kamakura period, and tea drinking has become popular after the Ashikaga period.

III. *Wako* (Japanese pirates of old) who began to infest waters along the coasts of China and Korea at the time of the Southern Court at Yoshino, but suspended operation temporarily at the time of Ashikaga Yoshimitsu, resumed their activities in this age.

1. Originally Japanese were a marine race. Born and brought up in a small island country washed by the waves of the Pacific and finding themselves in a convenient position to cross either to the Asiatic continent or to the South Seas with many islands lying scattered here and there as stepping stones, Japanese have naturally been a race to which the sea is familiar and which feels at home on the sea. *Wako* is the name given by the Chinese to Japanese pirates, who raided the Chinese and Korean coasts, the word meaning Japanese invaders. The activities of *wako*, though by no means commendable in themselves, may be taken as a manifestation of the above mentioned racial trait of the Japanese.

2. At the time the Ashikaga family tried to restore the old military government, Kusunoki Masashige, Nitta Yoshiisada, and other loyalists offered strong opposition to it but to no purpose. Having had their spheres of influence on land extremely

restricted in consequence, they and their descendants sought an outlet for their activities overseas.

3. They went out as far as the Chinese coast to engage in lawful dealings with the Chinese, but in case Chinese refused to transact business with them, they resorted to looting. In such cases, be it noted, the Japanese committed no such atrocious act as to burn houses or kill innocent people. Nor did they ever have territorial designs as the Normans had in their invasion of England. The act of those Japanese enterprising traders, though aggressive it was to say the least, was essentially economic in motive. Some people are of the opinion that the act of *wako* was an act of revenge on the part of the Japanese on the Chinese for their invasion of Japan in the past. But this opinion is not right. For, the Japanese as a race are the last people to nurse a feeling of revenge so strong and for so long. The Japanese repel other's act of injustice and violence with an iron hand and severely punish the perpetrators of such an act, it is true, but after they have meted out due punishment to them, they soon return to their normal frame of mind, calm and unprejudiced.

4. At the time of the invasion by China under the Yuan Dynasty the Japanese people rose in complete unity against the invaders and drove them back, but after they had dealt them a crushing blow which they deserved, they entertained little grudge against the Chinese. More than that, Japanese would have adopted as their own whatever excellent points there might have been of Chinese culture and civilization

under the Yuan régime had such could really be found. This mental attitude is nothing more or less than "mother's." "Mother" scolds her child if it is naughty, even severely, but she does so essentially to correct her erring child, and this she does with a warm sympathetic feeling, not with a cold heart. *Wako* haunted the Chinese coast on a vessel flying a banner with the characters "Hachiman-Daibosatsu" (God of War), inscribed on it, but they committed no act of cruelty. It was after the Chinese themselves had taken part in piracy that the Chinese people along the coast began to suffer seriously from it. Chinese pirates, masquerading as Japanese pirates, infested the coast of their own country and committed various acts of atrocity.

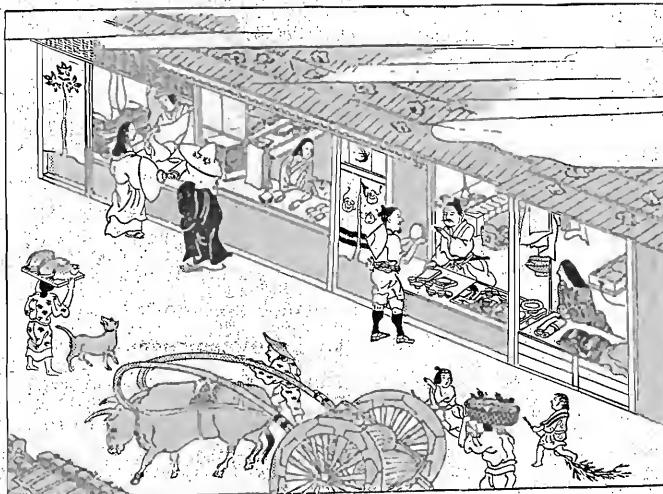
5. In the Ashikaga period, the head of the Ōuchi family of Chugoku was appointed chief controller of overseas trade. He had in charge an official seal, and issued permits stamped with it to those intending to go overseas for trade. After that time, *wako* appeared along the Chinese coast no longer, as it was no longer found necessary to resort to such extreme measure as piracy. It was Chinese pirates, not Japanese, that infested the Chinese and Korean coasts in the age of civil wars in Japan.

XVI Century

During this century China continued to be under the rule of the Ming Dynasty.

In Europe Martin Luther carried on his great Reformation work, the famous rivalry of Francis I and Charles V of France for the imperial crown was in progress until in 1526 the former abandoned various claims in favour of the latter, Copernicus published his then audacious theory that the sun is the central body round which the earth and the remaining planets revolve, Ignatius Loyola founded the Jesuits and France was disturbed by a series of religious wars culminating in the Massacre of St. Bartholomew. Since the Renaissance of the preceding century great progress was made in this century in all branches of human activity, particularly in science and art as well as in exploration of unknown seas and lands. England, France and some other countries, having all but completed modernization of their governments and social structures, were about to begin expansion overseas.

I. In Japan, after Yoshimasa, eight Shogun ruled in succession. But they were Shogun only in name, the real power having been taken over by their chief vassals. Moreover their authority did not extend beyond a few provinces around Kyoto. In this period, Hōjō Sōun rose and was powerful in the Kwantō districts, while in the Ōu (north-eastern



A street of Kyoto in Ashikaga period.

districts) three powerful military families, namely, Date, Mogami and Nambu, vied one another for supremacy. In the central part of the country, the renowned chieftains, Uyesugi Kenshin and Takeda Shingen, waged fruitless war against each other for a long time, while Imagawa Yoshimoto and Oda Nobunaga were supreme in Shizuoka and Nagoya districts respectively. In the provinces near Kyoto, the Asai and Asakura families were all powerful and in the Chugoku districts Mōri Motonari was in power. The family of Chosokabe had then already conquered most of Shikoku Island, while Kyushu remained under the sway of the Shimazu family.

1. In Japan the Imperial family has always re-

mained the centre of culture. At no time whatever, it lost its position as such in all lines of culture, including poetry, calligraphy, and music. As for music, not only national music, including Shinto music, but one imported from China, has been preserved under the aegis of the Imperial Household. Even at the time when the Imperial family was reduced to penury, various lines of culture were handed down generation after generation and were thus perfectly preserved.

2. "Tanka" poetry (traditional Japanese art of composing verses of thirty-one syllables) threatened to die out owing to the wars of the Ōnin and Bummei eras, but the Emperor Gotsuchimikado restored it by inviting to Kyoto Azuma Joyen, a Kwantō samurai, who was well versed in poetry of the same line and was an earnest exponent of it. In those days, it was the established rule that no one was allowed to compose a verse unless he or she was initiated into the art by the head-houses such as the Nijō or Reizei families. Toyohara Tōshū, who was a master player on the reed-organ and initiated in its secret in those days, wrote in a book of notes that in the thick of civil war, he, with his father, sought refuge on Mt. Hiei and was initiated in the secret of reed-organ music by his father, who was a master musician of the line. Lest the secret of this particular line of music be lost, he wrote the book to ensure its preservation. In such ways, lines of culture were preserved even in and through the dark ages of civil wars.

II. In the meantime, the military leaders carried on the war of rivalry meeting with ups and downs in turn. Oda Nobunaga of Nagoya defeated Imagawa and coming up to Kyoto, conquered the districts around Kyoto after having helped into power the last Ashikaga Shogun Yoshiaki. He proved himself loyal to the Imperial family by repairing the palace and gained considerably in popularity and influence. Jealous of him, the Shogun Yoshiaki planned to do away with Nobunaga but was himself driven away by the latter. The Ashikaga feudal government thus came to an end.

1. In the age of civil wars, the warring rivals entrenched themselves in castles constructed by them and fought one another. All these castles were constructed on coigns of vantage and were encircled with strong fences, walls, or moats. But the castle towns were not fenced around with any bulwark, as were those in foreign countries. This was not because the castellans shirked their responsibilities of protecting townspeople but because they alone took whole and full responsibility for any emergency whatever and gave no cause of suffering to the people. To state more precisely, in case the lord of a castle suffered defeat, the lord and his vassals killed themselves or were killed, and the people of the town belonging to the castle which had fallen were given no cause of suffering by the conqueror.

2. War simply concerned those who actually fought, and none of the people in general suffered

in any serious way, though they did suffer in such cases as their fields were made the scene of fighting. Even in such a case, it seldom proved disastrous in consequence, for wars were generally waged after the harvest out of consideration not to damage or spoil the crops. And, moreover, even if the lord of the castle of their town was defeated, they were immune from being taken prisoner or being pressed into compulsory service. In short, the lord of a castle took entire responsibility for the issue. This came from the strong sense of responsibility as well as from the desire the Japanese possessed to restrict the sacrifice to the smallest possible extent even in war. The Japanese are brave and gallant in battle but they are not cruel, they being the last to commit such a cruel act as to torture defenceless people to death. Once the issue has been settled, they withdraw quite contented. In some cases, they even help those who have taken the sides of the enemy. This spirit is a basic feature of Bushido or the way of *samurai* or knighthood.

3. Japan has never witnessed a class-war. For instance, the war between the Minamoto and Taira clans was one between the clan leaders and no class-strife at all. Among the Japanese there has prevailed little idea of mutual hostility and opposition. They have, however, a strong spirit of competition, but the Japanese spirit of competition is one of co-operative emulation arising from their worship of ancestors and love for descendants. The Japanese, when meeting adversaries on the battle

field, are actuated by a strong spirit of rivalry, but once they have vanquished them, they lose such feeling of rivalry and come to regard them as their future co-workers.

III. Originally a lord of small means in the Owari district, Oda Nobunaga was a great military leader and cherishing a worthy ambition to bring unity and peace to the whole country, then in the throes of civil wars, defeated opponents in his neighbourhood one after another, went up to Kyoto, and loyally discharging his duties towards the Imperial Court, succeeded in pacifying the districts around the capital. His work of unification of the whole country had thus been making good headway, when unfortunately he was betrayed by one of his retainers, Akechi Mitsuhide, and met with a tragic and untimely death at the Honnōji Temple in Kyoto. His will, however, was succeeded to by Toyotomi Hideyoshi, who later brought the whole country into unification. It was, however, Nobunaga that started the great work and so the part he played must be highly appreciated.

1. Oda Nobuhide, father of Oda Nobunaga, was very loyal to the Emperor and often presented money to the Imperial Court, which was in financially straitened circumstances. The Imperial Court offered to entrust him with the task of restoring Imperial estates, but as he was still a man of no great power at the time, he replied to the throne



Oda Nobunaga.

that he would first endeavour to fight his way to greater power and then meet the Imperial will.

Following the will of his father, who died without being able to realize the Imperial command, Oda Nobunaga, accompanied by Toyotomi Hideyoshi, went up to Kyoto *incognito* and presented money to the Imperial Court. Having made up his mind to champion the Imperial cause in pursuance of the will of his father, he returned to his district by a round-about way and in disguise. From that time, he endeavored hard to unify the whole country and thus to consolidate the foundation of the Imperial Family.

2. The success of Oda Nobunaga was due to the fact that his base of operation was strategically and

conveniently situated as well as to the fact that beside being energetic and courageous, he had a creative and original talent. He took the initiative in carrying out a reform in military organization. For instance, he caused a fire-arms corps to be organized, encouraged the use of long spears, had a large-scale castle constructed embodying the essence of strategic science of his days, and had also iron-armoured warships constructed.

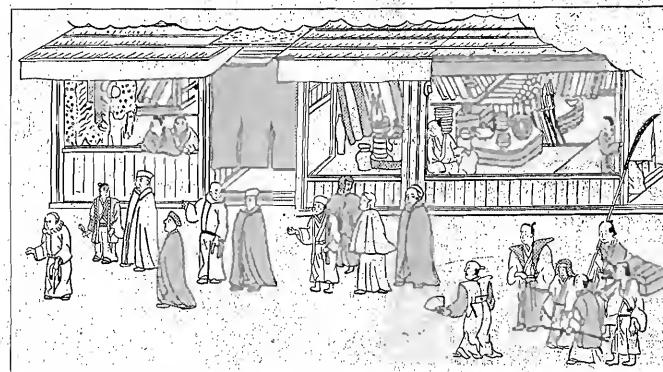
3. By thus espousing the cause of government with the Emperor as centre, Nobunaga strove hard to make the people share his thought. He abolished the system of tolls and barriers in force at the time which had long been a cause of distress to the people, improved communication facilities by carrying out riparian enterprises and repairing and reconstruct-



Portuguese visitors to Japan.

ing bridges, enforced unity in land and monetary systems, established provisions for protection of cities and people in general, and curbed the military power of various Buddhist sects and temples. He opened the way for adoption and promotion of talents and enjoined earnest and faithful service on the part of his retainers by adopting strict rules of reward and punishment. He also encouraged tea-ceremonies, *uma-zoroi* (parade of horses), and *takagari* (hunting by using hawks), in order that his men could be under constant training in military arts.

IV. Fire-arms were introduced into Japan for the first time by some Portuguese who landed on the island of Tanegashima off southern Kyushu late in the age of civil wars, to be precise, in 1542. This revolutionized the arts of war and fortification in Japan. At the time, Portuguese and Spaniards were



Japanese trading with Portuguese.

called "namban" (aliens from the south) and many Japanese engaged in trade with them. At the time of Nobunaga, an English vessel arrived too and started trade with Japanese in Kyushu.



St. Francis Xavier.

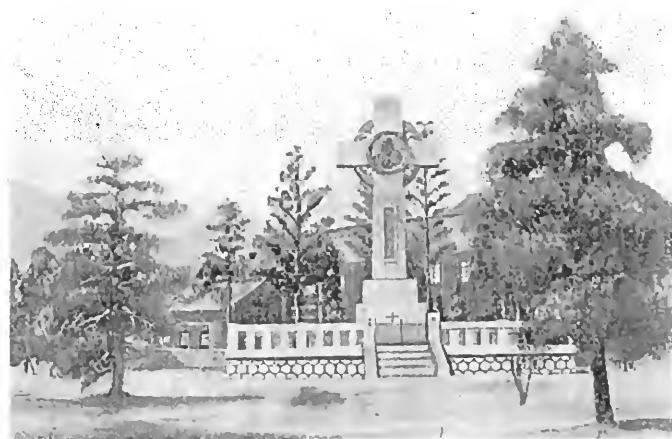


Entry of a Japanese envoy to Rome.

V. In the 18th year of Temmon (1549), St. Francis Xavier arrived at Kagoshima and introduced Christianity into Japan for the first time. Later, many foreign missionaries arrived in Japan one after another

and earnestly engaged in preaching the Gospel to people. In consequence, Christianity was gradually spread in Kyushu and Chugoku, people having been converted into the faith in an increasing number. Nobunaga permitted the propagation of Christianity and had a special quarter for Christian missionaries and believers established near his castle. Thus Christianity steadily gained in influence over a wide area with Kyushu as centre. Many feudal lords of Kyushu such as Ōtomo, Ōmura and Arima, and their families became ardent believers in Christianity. In the 10th year of Tensho (1582), Itō Yoshikata was despatched by these feudal lords as envoy to the Vatican, he being the first Japanese to visit Europe.

1. Japanese "mother" believes in eternal life, but this she seeks in neither Heaven as envisaged in Christianity nor in nirvana as idealized in Buddhism, but in the life and living of her descendants. It was in 1549 that Christianity was first introduced into Japan. A Japanese girl became an earnest believer in Christianity, and as she was just about to be baptised, she made inquiry of her minister what would be her privilege after her baptism. Answered that she would then acquire the privilege to be admitted into Heaven after her death, she further asked if her father and mother would also be able to enter the promised land. Told in reply that as her parents were heathens they would be



Memorial stone erected at Yamaguchi for
St. Francis Xaxier.

unable to go there, she asked the missionary to put off baptizing her, saying she would have to think over the matter, as she would not like to go to a place whither her parents would be unable to go. The missionary took great interest in her reply and concluding from this that it was more hopeful to preach the Gospel in Japan than in China, he engaged in missionary work more earnestly than ever before. This is a well-known story connected with the Christian missionary work in Japan in those days. This well explains how earnestly Japanese "mother" seeks eternal life in the life and living of her descendants.

2. The religion of Japan, which has been created by "mother," has "mother's" mind as its starting point. The Japanese religion is pantheistic,

not monotheistic. The Japanese religion, though pantheistic, differs from the pantheistic religions which are followed in other countries. It is based on ancestor-worship, which, if viewed from the opposite angle, is nothing more or less than descendant-worship. As a matter of fact, it has been regarded as the most important duty and mission of all Japanese to endeavor to transmit to their descendants their life and living, which they have received from their ancestors, after making them better, no matter however slightly, than they have found them. In Japan, therefore, persons who have played exemplary parts in the discharge of this important mission are deified and enshrined.

3. In the mind of "mother" ancestors are gods and likewise descendants are gods too. It follows, therefore, that man is god and so are people, in general. As a matter of fact, in Japan all persons, who have achieved self-sacrificing services in the task of making the world better for their descendants to live in than they have found them, are deified. The Japanese gods are all those who once lived in this world. With the introduction of Buddhism, the idea of deifying nature has also been introduced into Japan, and such as gods of mountains and of rivers and what not have been created, it is true, but even then in Japan the gods of mountains and of rivers, mean not only deification of mountains and rivers alone but of persons who have opened the mountains and who have harnessed the rivers as well. In short, Nature and man form the component of such gods.

VI. At the time Nobunaga was betrayed and killed by Akechi Mitsuhide, Toyotomi Hideyoshi, one of Nobunaga's chief vassals, was fighting Mōri in Chugoku. On the report of the untimely death of his lord reaching him, however, Hideyoshi buried the hatchet with Mōri and turning hastily back, he fought a battle with Mitsuhide to avenge his master's tragical end, and defeated the latter at the battle of Yamazaki. He was now the most powerful man in the land and turned his attention to the pacification of the whole country, which great task he gradually accomplished. Thus the curtain dropped on the stage of the drama of turbulent civil wars of a hundred years.

VII. Loyal to the Emperor, Hideyoshi had a splendid palace built in Kyoto in addition to Osaka



Toyotomi Hideyoshi.



Osaka Castle.

Castle constructed by him, and begged the reigning Emperor Goyōzei to honour it with his august visit. He caused the Imperial Palace to be repaired and fixed Imperial estates. At the same time, he took steps to stabilize the living of court nobles. Peace now prevailed throughout the country and in the enjoyment of continued peace, culture and civilization flourished along various lines. Things cultural of those days were grand in scale and magnificent in expression, reflecting Hideyoshi's disposition and temperament, which was gay, easy, frank and magnanimous.

1. Hideyoshi had broad views and uncommon intelligence in regard to matters military and politi-



Front gate of the Imperial Palace in Kyoto.

cal, and was brave, broad-minded and open-hearted. In October of the 15th year of Tenshō (1587), he established more than 800 tea-rooms at Kitano, a suburb of Kyoto, and invited to them court nobles, feudal lords, even merchants, farmers, and foreigners interested in tea ceremonies, to share with him the enjoyment of tea drinking. The following year, he issued an order throughout the country confiscating arms possessed by farmers and people other than the military. Again the following year, he invited the Emperor Goyozei to his mansion and in the Imperial presence, he gave a grand banquet. On the occasion, he ordered gold and silver coins valued at 355,000 *ryo* to be piled up in the banquet hall and after the banquet he distributed them among the court nobles.

and lords present.

VIII. Hideyoshi prohibited Christianity. Though at first he adopted a policy of letting it alone, he later changed it in favour of prohibition, because some of the overzealous Christian believers went the length of burning Buddhist temples and some of the foreign missionaries were found to be political agents of the countries from which they had come. It was thus that he promulgated in 1587 a decree for prohibition of propagation of and belief in Christianity.

IX. Though he had pacified the whole country, he took no step to open a new feudal government,



Tea-house in the grounds of the Katsura Detached Palace in Kyoto.

but he stayed at Osaka Castle and attended to administration by appointing five *tairo* (senior ministers) and five *bugyo* (high commissioners). He helped to revive industry which had greatly declined owing to the long continued civil wars, and thus did much to nursing the resources of the people in general. Also, in order to bring unity in coins in circulation in those days, he ordered new *obang* and *kobang* (big and small gold coins) and silver and copper coins of small denominations to be minted to replace those which had been struck promiscuously by various feudal lords and were then in circulation. These coins were used in later ages as good money.

1. It is said that woman is weak but mother is strong. None is stronger than "mother," indeed. This is but natural as she has the great responsibility of preserving and developing the human species. That "mother" is strong is a fact observable not only in mankind but in other creatures. Once pregnant with a child, "mother" pays careful attention to her health and conducts and exercises a full measure of self-control by sacrificing all her personal desire and comfort. This fortitude and courage on the part of "mother" is recognized by all.

2. For a woman to become the wife of a man is for her to become a mother. Married Japanese women visit Shinto shrines and Buddhist temples to pay homage, and this they do in order to pray to gods and Buddha to bless them with good children. In case their husbands are drunkards, they pray that

their partners may give up the vice. This they do because they love their children. In short, if "mother" visits shrines and temples to pray for security and prosperity of her home, it is all for the sake of her children.

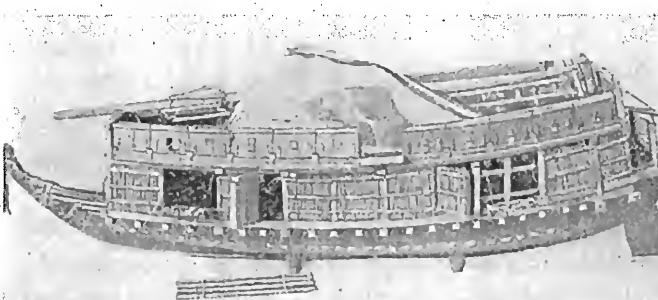
3. Japanese "mother" offers all for her child. As wife and mother the Japanese woman is said to be the best of all of her sex in the world. Foreigners of whatever nationality who have married Japanese women are all fully satisfied, regardless of whether they be Formosan, Korean, Chinese, or Occidental.

4. The mother of Toyotomi Hideyoshi, who was born a poor peasant boy in the neighbourhood of Nagoya more than 400 years ago, but scaled the ladder to the topmost rung and became *Taiko* (Grand Administrator), used to worship the rising sun every morning and pray for having a good child. After his birth, his mother strained every nerve to educate him and thus to help him to make a mark in life. This made him push his way to the highest eminence ever reached by a commoner. Later as he assumed the highest post of *Taiko*, he told the above story of his mother and expressed gratitude for her. From this arose the popular story that one night his mother dreamed that the sun entered her bosom and then became pregnant and gave birth to him. Situated topographically in a plain, an unobstructed view of considerable part of the horizon was obtainable from the parental house of Hideyoshi. Thus favourably situated to worship the sun, of which the Sun Goddess was the personification, most

likely Hideyoshi's mother earnestly worshipped the sun. He, for his part, showed full measure of filial piety and great devotion to his mother and was very dutiful towards her. Even a hasty perusal of stories of his piety and devotion to his mother is quite sufficient to show that he was truly a great man.

5. The only thing material that is installed in the inner sanctuary of a Japanese shrine is a mirror. People visiting a Japanese shrine and taking a respectful gaze into the sanctum sanctorum after offering alms and clapping their hands, will see their images in the mirror put in state there. It is since the Sun Goddess granted the divine mirror as one of the Three Insignia of the Imperial Household and Rule to her grandson and told him to look at the mirror as he would look at her, that a mirror has come to be installed in the innermost sanctuary of a Japanese shrine. "Mother" teaches her child to be divine, as the Sun Goddess as "mother" did.

X. Hideyoshi sent a note to China then under the



Warship used by Japanese expeditionary forces to Korea.

Ming Dynasty to enter into a relation of amity and trade with her, but his advance was turned down. Thereupon he intended to punish China and demanded Korea to lead the way for him to carry out that expedition. Finding herself under the control of China as she did at the time, Korea too refused his demand. Concluding that it was necessary to bring Korea into submission first of all, he carried out an expedition against that country in 1529. In Korea the Japanese expeditionary force won victory and victory and the leading warrior Kato Kiyomasa took two sons of the Korean king prisoner. But they were neither taken for the purpose of keeping them as hostage nor seized to be slain. On the contrary, they were held safe under protection solely as a guarantee for Korea to put her house in order and stand on firmer ground. Surprised by the great strength shown by the Japanese force, China proposed to make peace with Japan. As war was not originally his object, Hideyoshi consented to the Chinese proposal and withdrew his troops from Korea. Subsequently China sent an envoy to him. In the Chinese note sent him, however, he found offending wording to the effect that the Chinese Emperor was pleased to instal him as ruler of Japan. He was highly indignant. He greatly resented the Chinese act of regarding Japan as her feud and recommending him as ruler, and held it the most serious insult possible to Japan, for, as he declared

to the Chinese envoy, Japan had Tenno as supreme ruler and he was but a subject of His Majesty. He undertook another expedition against China, but while it was still under way, he died and the expeditionary force was withdrawn.

1. At the time of the expedition, Ukida Hideiye was appointed commander-in-chief and Katō Kiyomasa and Konishi Yukinaga commanders of advance units. The Japanese force carried everything in its way, and Kiyomasa took two sons of the Korean king prisoner, while Yukinaga occupied the city of Heijo (Pyongyang). The Korean king fled abroad. China, at the request made by Korea for assistance, sent a force to Korea but the Chinese troops were soon defeated by the troops under Yukinaga. China then made overtures to the Japanese side for peace through one Chen. By thus throwing the Japanese force off its guard, China launched a surprise attack on the Japanese, only to be defeated by the force under Kobayakawa Takakage. At this, China again proposed to make peace with Japan. Accepting the Chinese proposal for peace, Hideyoshi concluded a peace treaty with China at Nagoya in the province of Hizen in Kyushu. The terms of the above peace treaty were as follows: In the first place, a royal princess of the Ming Dynasty should be made the consort of an Emperor of Japan; second, Korea should cede her four southern provinces to Japan; third, Korea should send a son of her king and a minister of state to Japan as hostage; fourth, Japan

should return the two sons of the Korean king she had taken prisoner.

The most important and noteworthy point in the proposed agreement was that a royal princess of the Ming Dynasty should be made the consort of a Japanese Emperor. From very remote times, Japan, Korea and China have been standing in a state of mutual existence and mutual prosperity. Particularly with Korea and Manchuria, did Japan live in ancient times in a state of co-existence and co-prosperity. It was in order to bring the relations of Japan with those countries back to the ancient state, it is surmised, that Hideyoshi tried to establish relationship between the Imperial Household of Japan and that of China. As for the cession of the four southern provinces of Korea to Japan as desired in the proposed peace treaty, these regions were formerly possessions of Japan. Most likely Hideyoshi wanted to make them a buffer zone.

XI. Japan, a country which has been founded by "mother," desires peace and attaches primary importance to co-operation. She is not in the least warlike, nor has she absolutely any mind to conquer other countries. Hideyoshi had brought the whole country into unification and dispersed the cloud of insecurity of the dark age of civil wars. But having acquired a good knowledge of the situation of the world at the time and having been well aware of the necessity of co-operation with China and Korea, he made proposition to China to enter into formal intercourse

with her, his act essentially having been motivated by a desire to obtain material resources from her to make good the shortage of material confronting Japan at that time. By that means, he intended to bring about mutual advance and peace.

1. A country created by "mother," Japan loves peace and co-operation. Ever since the divine ages, this country has been carrying on under one big synthetic family system through all ages with the line of Emperors as her supreme ruler continuing unbroken. What has been uppermost in her mind has been and will be how best to make the world better for descendants to live in through co-operation. Other countries which have been created by "father" have been engaging continuously in war with one another, as if war were not only a necessary evil but an indispensable item of state business. Thus they have conquered other countries and have been conquered by others in turn. Maybe, there is progress in such acute struggles but at the same time it cannot be denied that progress is impeded by it too.

2. Competition means progress. It is evident from evidence of history that as Christianity had long imposed the Bible as the one and only moral code, progress of the world was delayed. Be that as it may, the world does not progress by sheer force alone. Competition, if it should be constructive, should not be any extreme free-for-all competition. It must be one based on co-operation. It must

be like a competition between children under the guardianship of their mother.

3. Hideyoshi succeeded to the work of unifying Japan, which Nobunaga had half accomplished, and completed it. From the time of Nobunaga or thereabouts, Portuguese began to arrive in Japan. Coming in contact with the Portuguese, Hideyoshi acquired a knowledge of the world and of international trade and thus became aware of the necessity of advancing the living standard of the Japanese people. He was aware on the one hand that Christianity was being made a tool of by alien countries in carrying out territorial designs, but on the other he was aware too that an island country short of resources, Japan had perforce to turn to neighbouring countries for supply of raw materials.

4. In those days, this country was short even of rice and imported it from Tsushima, which first imported it from Korea and then exported it to Japan. The Japanese people were then also suffering from a dearth of clothing material. Her soil and climate not being suited for growing of cotton, Japan concentrated her effort on sericulture. Cotton was first imported from China into Japan from six hundred to seven-hundred years before that time, but its import was later suspended. It was since shortly before the time of Hideyoshi that the import of cotton was resumed, and the Japanese people again came to use cotton as clothing material. Thus it was that Hideyoshi keenly felt the necessity of cotton. In those days, material for clothing was limited

solely to silk, hemp, and mulberry fibre, but even these were short of supply. Such being the case, first cotton and then even silk and hemp too had necessarily to be imported from China and Korea. In order to obtain that material, Japan found it necessary to help create some countries in Korea which would co-operate with Japan in this connection, as she had four tributary countries in that land before.

5. It was then learned from foreign Christian missionaries that China had already adopted Occidental weapons, and it was feared lest she come to attack Japan at any time, as she did at the time of the Yuan dynasty about three hundred years before that time. Such, it was thought, was quite possible as China was a country given to warfare as the order of the day. Even granting China was unable to attack Japan, it was considered she might be partitioned by European countries. In these circumstances, Hideyoshi considered that in order to maintain the national unity of Japan, it was necessary to dissuade China, through Korea, from entertaining any idea of invading Japan. At least it was considered necessary by Hideyoshi to take that country into confidence and to educate and uplift Chinese so as to resist possible foreign partition of their country. Just at the time, China was in a state of disorder under the rule of a stupid Emperor. Hideyoshi intended to relieve China by helping her to put her house in order and to open trade relations with that country and Korea to obtain such

material as was indispensable for Japan to maintain and advance her national life. It was principally with that object in view that he carried out an expedition to Korea. It was never motivated by a desire to conquer Korea.

6. Hideyoshi died while the expedition was still going on. Upon his death, however, the expeditionary force was called back and the whole enterprise came to an abrupt close without being completed. Tokugawa Ieyasu, who took possession of power in succession to the Toyotomi family, aware as he was that the people were tired of the expedition, disseminated an insinuation against Hideyoshi that the latter had despatched a big force abroad in order to realize an extravagant ambition in disregard of the welfare of the people in general. In other words, in order to manipulate the situation in his favour, Ieyasu wilfully covered up all that were advantageous to Hideyoshi.

7. Had the Tokugawa Shogunate Government ended earlier than it actually did, say had it lasted only for twenty or thirty years, Hideyoshi would have appeared in history in a more favourable light. Actually, however, the Tokugawa family remained in power for two hundred and several score years, and the facts creditable to Hideyoshi as mentioned above were smothered up and have since remained comparatively little known to the people in general. Such a case as the one just mentioned is not seldom found in history not only of Japan but of foreign countries.

8. Oda Nobunaga tried to bring the whole country to submission by sheer military force, while Toyotomi Hideyoshi accomplished the arduous task of national unification through co-operation rather than by military power. While yet serving under Nobunaga, Hideyoshi sought new talents from far and wide and recommended them to his master. In another case, while Nobunaga was engaged in war with an opponent, Hideyoshi went alone to the enemy camp and informed the enemy leader that his lord was endeavouring to unify the whole country on the principle of the Imperial Household being the center of the national life and succeeded in making the enemy submit without further appeal to force. There are numerous other instances showing that he was always anxious to avoid war as far as possible.

9. As, under order of his liege-lord, he entered the province of Bitchu to subjugate the force of the Mōri family, which was entrenched in a castle, he encircled it at a considerable distance with an embankment of great length, drew water from a near-by river and flooded the ground between the castle and the embankment. In consequence the castle fell without much loss on both sides. As he attacked Odawara Castle, he caused it to fall by shutting it off from all communications with the outside. He was the last man to go out of his way to send an expedition far away into Korea from mere selfish motives. Any such idea as to sacrifice many lives for personal gratification is unknown and im-

possible in Japan which has been founded by "mother."

10. Soon after his entry into Kyoto, Nobunaga sent an envoy in the person of Priest Tenkei to Korea in 1570 to open trade relations with that country. Several years after, he again despatched Tenkei to that country for the same purpose. Later for the third time he sent another envoy. On this occasion he informed the Government of that country of his desire to trade with China and asked it to use its good offices on behalf of Japan. Korea, however, declined the Japanese request in 1582. The following year Nobunaga died.

11. When Hideyoshi was on his expedition to Kyushu in 1587, he ordered Lord Sō of Tsushima to propose to Korea to exchange messengers of friendship, and this was done. The Korean Government, however, declined to comply with the proposal.

12. The following year Lord Sō, by order of Hideyoshi, crossed to Korea in person and requested the Korean Government to exercise its good offices to enable Japan to resume trade with China. At this, the Korean Government replied that it would offer its good offices between Japan and China on condition that a Korean outlaw who had fled to Japan, after raiding the Korean coast with the aid of lawless Japanese, be caught and sent back to Korea.

13. Thereupon, Hideyoshi had the Korean caught and sent back to Korea, together with one

hundred and sixteen Koreans then in Japan. At the same time, he rounded up Japanese in Tsushima and Kyūshū who were responsible for the raid of Korea. Korea then sent a messenger to Japan to express thanks for the surrender of the recalcitrant Korean refugees and Hideyoshi again asked Korea to act as go-between between Japan and China. This time the Korean Government asked for three years' time in which to think over the Japanese proposal. Hideyoshi decided to wait for another three years.

14. The promised time was up but no reply came from Korea. Despite he showed full sincerity in his peaceful desire to resume trade with China, Korea and China remained impervious to reason and betrayed a complete lack of sincerity. He deeply resented the attitude of China and Korea. It was thus that his expedition to Korea was finally undertaken.

XVII Century

This was the century, in which the East India Company was organized in England (1600), an example which was followed soon after by Holland. England and France started colonization of North America. In 1618 the Thirty Years' War began. It was also in this century that in England Oliver Cromwell placed the country under military administration, while in France Louis XIV was at the height of power and glory. In 1648 the French East India Company was established, in 1674 the great English poet Milton died and Newton discovered the law of gravity. In Russia Peter the Great ascended the throne (1682) and Spain was the scene of the war of succession (1701).

In China the Tsing Dynasty replaced the Ming as ruler of that great empire. A loyal vassal of the Ming Dynasty known in history by the name of Koxinga had tried in vain to restore its fortune by waging war in South China and Formosa against the rising dynasty. This heroic character was the son of a high courtier of the Ming Dynasty, who upon its downfall had fled to Nagasaki, settled there and married a Japanese woman. Koxinga's Japanese name was Tagawa Fukumatsu and he lived in Japan until he was 23 years old. He had often asked the Tokugawa Government for help, but without success.

I. In Japan, after the death of Toyotomi Hideyoshi, he was succeeded by his only son Hideyori. Being still a mere child of only five years of age, Hideyori was of course unable to discharge his duty as ruler. In this circumstance, on his death-bed Hideyoshi had appointed a council of five regents composed of the most powerful daimyo, of which Tokugawa Iyeyasu was president, and charged them



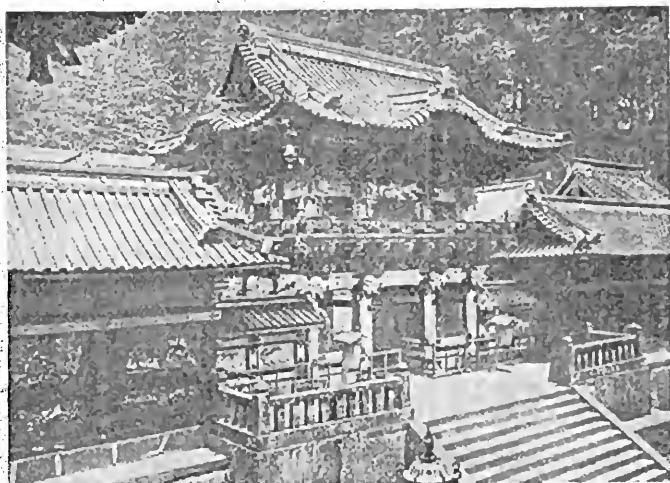
Tokugawa Iyeyasu.

with the duty of looking after state affairs as well as of bringing up his heir to manhood. For a time all went well, but as Iyeyasu steadily grew in influence and power, the other members of that body grew jealous of it and plotted to overthrow him. The result was that Ishida Mitsunari, Uesugi Kagekatsu and many other powerful daimyo met him and his allied daimyo on the battlefield of Sekigahara in

1600 to decide who was to take the position of power left by Hideyoshi. A sanguinary battle that ensued resulted in a decisive victory for Iyeyasu.

II. In 1603 Iyeyasu was appointed Shogun and having established *Bakufu* (military government) at Yedo (present Tokyo) to all practical purposes and intents he was the undisputed ruler of the whole country. A thorn in his flesh, however, was Hideyori, who lived in great style in the castle of Osaka, which his father had built at immense cost in labour and money and was considered impregnable. There were still not a few powerful military men who harboured ill feeling against Iyeyasu and were secretly biding their time to restore Hideyori to the position of power. Iyeyasu therefore wanted to do away with Hideyori and his followers once for all. In 1614, Iyeyasu picked a quarrel on a trivial matter and himself led a large army against Osaka. The retainers of Hideyori augmented by disaffected warriors who had rallied to Osaka from all parts of the country, offered a stiff resistance to the invaders and it appeared for a time that the fortune of war favoured the cause of Hideyori. But it was the last glimmer of a dying candle light. In a great battle fought in the winter of 1615, the Osaka forces were crushed under the weight of overwhelming odds. Hideyori committed suicide and so the House of Toyotomi came to an end.

III. Prior to this, after he had been in service



The Tōshō-gū Shrine at Nikko, dedicated to Tokugawa Ieyasu.

as Shogun for two years Ieyasu retired in favour of his son Hidetada and died the year following the fall of the castle of Osaka. Not only was he an able general, but he was a great constructive statesman. Thanks to the far-sighted and thorough policy he had laid down and bequeathed, this country, which had been rent in pieces by civil wars for ages, was completely unified and peace restored to it was maintained for the following 265 years.

IV. His body was interred at Nikko, where his grandson Iyemitsu, the third Shogun, caused a magnificent temple to be built in his memory. This and a few other temples which were later added are among the finest specimens of Japanese architecture.

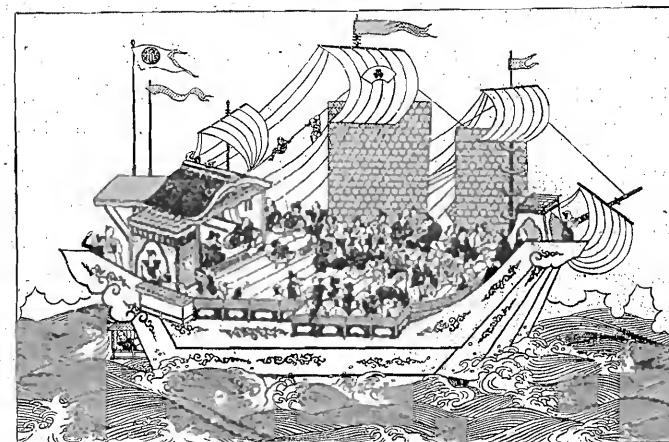
In addition to these artificial beauties, Nikkō being blessed with wonderful natural beauties, this spot which is not far from Tokyo, is deservedly world-famous.

V. The Bakufu (military government) founded by Ieyasu was, as a foreign historian puts it, "a most intricate and complicated system of governmental machinery, with checks and counter-checks and 'regulators' innumerable." At the centre of the Central Government *tairo*, *roju* and *wakadoshōyori* corresponding to Cabinet ministers were in service to deal with important State affairs. Under them three *bugyō* (high commissioners) were respectively in charge of the administration of affairs concerning temples and shrines, financial affairs and municipal affairs of Yedo, the capital. All the feudal lords were divided into three classes: *shimpan* (relatives) or *go-sanke* (three honorable families) of Owari, Kishū and Mito, from which a Shogun might be selected in case the main line failed; *fudai daimyō* or vassals of the Tokugawa family; and *tozama daimyō*, or outside lords. Among the last mentioned, the five lords of Kaga, Sendai, Aizu, Choshū and Satsuma were the most prominent. By arranging the feudal fiefs in such a way as to make their lords check each other and also by prescribing rigid laws and bans to be observed by military men, the Tokugawa Government so completely placed all the feudal lords under its control that none could defy its

authority. In addition, it compelled them to reside in Yedo every other year and kept their wives and children there as hostages. Having thus to come up to the capital and return to their fiefs every other year, the lords were much put to it to pay for heavy travelling expenses. In this and some other ways the Central Government managed to keep them always financially weak, so that even if they wished to revolt they could not, because of lack of the sinews of war.

VI. About this time there were many Japanese who embarked on great ventures abroad. Though Ieyasu had banned Christianity, he was by no means a narrow-minded chauvinist. Instead, besides continuing diplomatic and tradal relations with China and Korea, he permitted Dutch merchantmen to visit Nagasaki. He made Will Adams, the first Englishman to visit Japan, and a Dutchman his foreign advisers by inviting them to live at Yedo and giving them liberal allowances. Later Will Adams was naturalized to Japan, and taking the Japanese name of Miura Anjin, respected by all he lived happily ever after until he died in 1620.

VII. In these days some merchants of Sakai and Nagasaki were specially permitted to trade with China, the South Seas and Western countries. The vessels they used for tradal purposes were of big size and were known by the name of *goshuin-bune* (honorable vermillion seal vessels), because they had



Goshuin-bune (Japanese trading vessel) of the XVII century.

special permits bearing the vermillion seal of the Shogun. It was also in this period that Date Masa-mune, powerful lord of Sendai, sent Hasekura Tsunenaga as envoy to the Vatican. Hasekura crossed the Pacific and after spending many months on the journey via Mexico safely arrived at Rome.

The most romantic figure of the time was Yamada Nagamasa, who achieved a brilliant success abroad. In the early part of the century we are dealing with, he got as far as Siam, and when a rebellion broke out in that country, he organized the Japanese settlers there and helped the king in quelling it. He married a royal princess and rose to be Prime Minister of the kingdom.



Yamada Nagamasa

the Christian revolt, which broke out at the time of

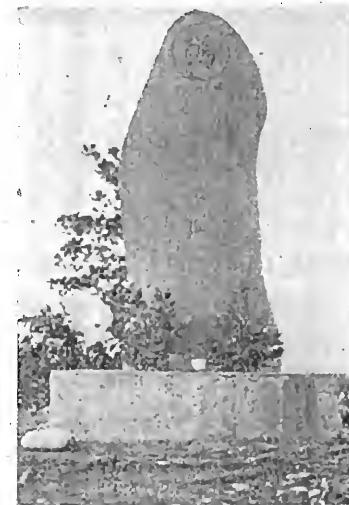


Harbour of Nagasaki, showing Dejima where Dutch merchants had their headquarters.

Had this tendency been left alone, the Japanese might have expanded abroad, as did England and France in the South Seas, India and North America and the history of the world would have been much different from what it actually is. But after

the third Shogun Iyemitsu, not only did the Government put Christianity under strict ban, but it prohibited all intercourses with foreign countries except Holland and China, trade vessels of which being allowed to visit Nagasaki only in limited number. It allowed no Japanese to go abroad.

VIII. The above-mentioned Christian revolt broke out at Shimabara in Kyushu in 1637 and was quelled with much difficulty the following year. Practically all Japanese Christians being wiped out in consequence, Christianity in Japan was suppressed during more than the following two centuries. It is wrong to think that this revolt was the upshot pure and simple of Christian believers' opposition to the Government's injunction against their faith. As a matter of fact, there still remained many recalcitrant elements among the military class, who had lost their means of livelihood after peace was restored, and on that account harboured anything but good feeling against the powers that be. These men had much



Monument erected in memory of people killed in the Shimabara rebellion.

to do with the outbreak of the revolt.

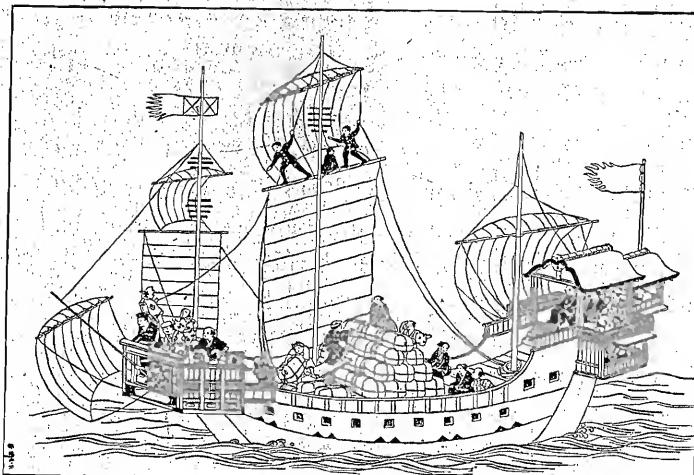
1. A question might be asked: Why did Japan, a nation which was and is so tolerant of, and eager to adopt things foreign, ban Christianity? The answer is found in the fact that in those days the Far East was a bone of contention among great European powers such as Spain, Portugal, Holland, England and France, each endeavouring to seize as much interest and territory as possible. Think of India, the Philippines and other Eastern countries which were conquered and annexed by them one after another and think of the crafty way in which Christianity was utilized by some of them for realizing their imperial designs. It was for the purpose of defending her independence that Japan decided to exclude Christianity and it was with the object of enforcing the ban against that religion that she was obliged much against her liking to shut out lucrative foreign trade. Trade with China and Holland, however, was permitted because these two countries had no political or territorial designs on this country.

2. By the way, why has Christianity, the founder of which worked for only a few years, grown into a world religion? As the writer views it, it was principally due to the virtue of Maria, mother of Jesus. Where there no pictures of the Holy Mother with the Child in her arms, which are seen hanging in churches, Christianity would not have spread, as it has done, throughout the world, transcending race and country. It is a fact that adoration of the Holy

Mother has led many a Japanese to Christianity.

3. A comparison of the population of big European cities with that of Yedo at the time of the Shogun Iyemitsu is interesting. London had then a population of 800,000 and Paris 300,000, while the inhabitants of Yedo numbered 600,000. There were no other European cities which had greater population. Both Kyoto and Osaka also had each a population exceeding 300,000. When Japan had such a tendency towards growth, it is really a matter for regret that the Government was obliged to adopt a policy of seclusion, completely checking thereby any international development of her people.

IX. At the beginning of the rule of the fourth Shogun Iyetsuna, a *ronin* (masterless *samurai* or knight) named Yui Shosetsu and a number of malcontents conspired to overthrow the Government, but the plot being discovered before it matured, they were all arrested and executed. This was the last attempt of recalcitrant elements to assert themselves. Thereafter Japan enjoyed profound peace until the downfall of the Bakufu or military government towards the latter part of the nineteenth century. In fact, as one writer has said, the Tokugawa period was, politically speaking, a singularly uneventful one. In fact apart from fires and earthquakes, there were few striking events for the annualist to record. Speaking of fires, an immense con-



A Japanese overseas trading vessel of the XVII century.

flagration wiped out practically the whole of Yedo in 1653, claiming among others victims of more than 108,000 souls who were burnt to death. This great disaster was one comparable in magnitude to the Great Fire of London.

X. At the beginning of his rule the fifth Shogun Tsunayoshi, assisted by able men, efficiently carried on the administration of the country. He it was who built in Yedo a great seat of learning called Seido, where the study of Confucianism was assiduously pursued. This institute is still existent. Though thus he showed himself a wise ruler at first, after he had lost his child, he came under the degenerating influence of Buddhism. Listening to advice given by the priest Ryuko, who said that he would

be blessed with a child were he to show kindness to living creatures, he enacted a law enjoining people not to kill animals. Particulary, having been born in a "dog year," he decreed that dogs should be specially protected. Not a few persons were severely punished, even with death, simply for having injured or killed one or two canines. In great distress people gave the Shogun the nickname of Inu-Kubo (canine noble). About this time natural disasters visited Japan in quick succession. Coupled with the luxurious life into which the Shogun had fallen, this series of misfortune heavily drained the State coffers. To tide over the consequent financial difficulty, the Government carried out recoinage of money, with the result that its value greatly depreciated and the prices of commodities soared up causing great suffering among the masses.

XI. This was the age which is famous by the name of Genroku Era and in which the habit of luxury and pleasure-seeking gripped the life of the people. It was on this account that Japanese art and culture made a giant's progress at this time. Theatrical and other amusements were exceedingly popular and the citizens of Yedo attired themselves in showy and stylish clothes, which gave rise to the term "Genroku style." Great progress was made in every branch of art, many of the Japanese artists whose names are now famous throughout the world, having appeared in this age. At the same time, the

power of money began to gain ground, as, due to better living the *samurai* class now had, they were gradually impoverished, while merchants accumulated more and more wealth.

1. Originally the idea of class discrimination was very slight among the Japanese. Prior to the age of civil wars, tillers of land were quite free to turn themselves into warriors, while it was no shame for the latter to take up ploughs and spades instead of swords and bows and arrows. It was Toyotomi Hideyoshi, who set up a special class of fighting men placing them in social status above the other classes of people. Tokugawa Ieyasu followed this policy, which was enforced with greater strictness by his grandson, the third Shogun Iyemitsu. The long period of peace that endured during the Tokugawa regime owed much to the maintenance of this rigid class system.

2. Classes which existed in these days were those of nobles, *samurai*, Shinto priests, Buddhist priests and nuns, scholars, medical practitioners, followed by those of farmers, artizans and tradesmen. At the bottom of society there were *eta* (pariahs) who pursued the occupations relating to hides and leather, and *humin* (beggars).

3. Cases of opposition and strife between nobles and common people took place quite frequently in the West as are recorded in the history of Greece and Rome and later in that of England, France and some other European countries. In Japan, how-

ever, no strife between Government officials as an exclusive class and people in general has ever taken place. People sometimes rose in revolt in protest against oppression by Government officials, but in no instance did they rebel as a class against them as another class. This is one of the features peculiar to the history of Japan.

4. Since early times, the Japanese have had a high regard for lineage and family standing. Accordingly a marriage is arranged only after thorough inquiries have been made by each of the contracting parties into the lineage and family standing of the other party and these have been found satisfactory. Should one desire to marry another who is not of good lineage and is lower in family standing, his or her near relatives have the right of protesting against it. This practice has arisen from a maternal desire to obtain worthy descendants and is in complete harmony with the guiding principle of the modern science of eugenics.

5. The Japanese also make much of succession. Succession in Japan means perpetuation of fire kept burning in the house, preservation of the ancestors' graves and maintenance of the miniature family shrine and temple. Exactly as the Prince Imperial succeeds to the three sacred treasures when he ascends the throne, so a son succeeds his father by having the tablets bearing the posthumous names of his ancestors handed over to him. This practice has arisen from the desire not to discontinue religious service for the departed as well as from the desire

not to disgrace the credit of the ancestors and the family reputation. In other words, it is an expression of energism which is cherished by every Japanese.

6. In Japan, where the perpetuation of the family is considered so important, when a family happen to possess no male heir, a young man is adopted as heir and is married to the daughter of the family. In such a case, the adopted heir assumes the name of the family of adoption. In foreign countries, however, it is the daughter who assumes the family name of the man she marries, so that her family naturally comes to an end.

7. Buddhism has branded women as sinful temptresses, while Confucianism has pulled down the tender sex in social status. The pernicious influence of these ideas was formerly visibly in various features of the social life of the inhabitants of this country founded by "mother." For instance, in former times no woman was legally permitted to divorce her husband, the privilege of release from the bond of matrimony being reserved for men only. In consequence a married woman who desired to free herself from her husband for some reason or other had to resort to a curious method. There were in existence certain Buddhist temples, for example, the Tōkeiji Temple at Kamakura and the Mantokuji Temple at Tokugawa-mura in the province of Kōzuke, where such a woman could take refuge. The abbot of the temple to whom such a woman would appeal for help, would usually try to mediate be-

tween her and her husband so as to settle the matter amicably, but in case the husband refused to release her, he would allow her to stay with him for three years in the nominal capacity of a nun. At the conclusion of the term, the woman was free, the husband having no power to molest her any longer.

8. Believing cooperation a commandment, the Japanese people would try to cooperate with nature too. In foreign countries one often hears such remarks as "the conquest of nature" or "the conquest of a high mountain." In Japan no such remarks were heard before her people came into contact with Western civilization. "Father" would try to conquer nature, but "mother" is ready to cooperate with it. The people of this country founded by "mother" always think how can they cooperate with nature better than they are doing.

In building houses, in laying out gardens they are always mindful of cooperation with nature. To them even a single tree or a rock in their gardens is a means of communion with nature.

9. Japanese culture has been preserved thanks to the protection extended by the Imperial household and has attained its present high stage of development. There can be no development without preservation.

Hosokawa Yusai was a soldier-poet, who lived at the time of Toyotomi Hideyoshi and Tokugawa Ieyasu. He was the greatest authority of his time on ancient poems. In the war Ishida Mitsunari and his partizans waged against Tokugawa Ieyasu, he

ranged himself on the side of the latter and entrenched himself in the castle of Tanabe in the province of Tango surrounded on all sides by hostile forces. He was a doomed man, but at the last moment he was saved, because an envoy from the Court had arrived at the headquarters of the investing army bearing an Imperial message that he should not be killed because his death meant the loss of priceless knowledge of ancient poems he possessed.

XVIII Century

In the West, this century witnessed the rise of the countries gradually organized as modern states, each with a centralized government, as well as the reconstruction of the economic life of the people as a result of the so-called industrial revolution. By union with Scotland, England laid the foundation of a great empire (1707). Science made great progress, the striking scientific achievements made in this century including Jenner's discovery of vaccination and Benjamin Franklin's discovery of the identity of electricity with lightning. Frederick the Great of Prussia enhanced the prestige of his country by a series of brilliant victories won on the field of battle. In 1776 thirteen States of North America declared independence and in 1783 their independence was recognized by the British Government. In 1789, a great revolution broke out in France, paving way for the rise of Napoleon. In China, the Tsing Dynasty reigned supreme.

I. In Japan, at the beginning of the century, in the reign of the Emperor Higashiyama, occurred the famous vendetta of the Forty-seven Ronins of Akō. They have since been regarded as models of *samurai* and their deed has been made the subject of plays, novels and poems. Their graves in the grounds of the Sengakuji Temple in Tokyo are still daily visited by throngs of admirers.

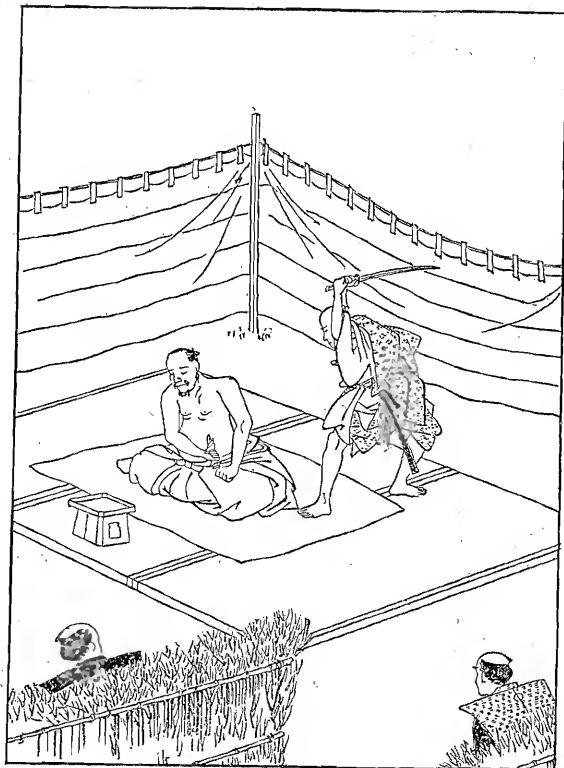
1. *Bushido* (the way of knighthood) is a moral code that guided the conduct of the *samurai* (military men) of old. It has Shintoism as basis and has blended in it ethics as taught by Confucianism. The idea of loyalty and filial piety, which is inherent in the minds of the Japanese people, is at its root and is its guiding principle. Introduced into this country in early days, Confucianism had long exerted a powerful influence on the moral thought of the Japanese, but it was after some eminent Chinese scholars, who had escaped from China upon the downfall of the Ming Dynasty, settled in this country in the course of the Tokugawa period and began teaching Confucianism, that it spread and flourished throughout the provinces. Stressing the five cardinal virtues of benevolence, righteousness, courtesy, wisdom and faithfulness, as it does, the teaching of Confucius is in no way at variance with the teaching of Shintoism, so that these two being harmoniously blended together, *Bushido* took shape to serve as the guiding code of the military class during the feudal age of the Tokugawa régime.

2. Loyalty is the virtue which is most highly valued in *Bushido*. "If one's lord is disgraced, it behoves him to throw away his life" was the idea which was uppermost in the mind of every *samurai*. In consequence not a few cases of vengeance by vassals on the enemies of their lords occurred during the Tokugawa period. The vendetta of the Forty-seven Ronins was the most conspicuous and spectacular example.

3. Having been insulted by a noble named Kira Yoshinaka, Asano Naganori, lord of Akō, in a fit of anger attacked and slightly wounded him with a sword in the palace of the Shogun. For this offence, Asano was condemned to perform *harakiri* that very evening, his castle was forfeited, and all the members of his clan were disbanded: in Japanese parlance they became Ronins, literally "wave-men," that is, wanderers, fellows without a lord and without a home. This was in April, 1701.

Forty-six of the Ronins, under the leadership of Ōishi Yoshio, the senior retainer of the disgraced lord, resolved to revenge him. After one and half a years of untold hardship and patience, they essayed an attack on the strongly guarded mansion of their enemy Kira Yoshinaka on the night of January 30, 1703 during a snow-storm and successfully accomplished their cherished object. They then carried the head of their enemy to the Sengakuji Temple to lay it on their lord's grave which stood in the temple grounds and announce to his spirit how they had revenged him. Subsequently they surrendered themselves to the authorities and having been condemned to commit *harakiri* for law-breaking, all of them died by their own hands with utmost composure. Their bodies were buried in the same temple grounds.

4. With regard to *harakiri*, most foreigners have more or less knowledge of this method of committing suicide. Literally the word means "belly-cutting." One condemned to perform it or resolved to end his



Harakiri.

life by it cuts open his belly with a dagger. In order to accelerate death, in later times, it became usual for a friend to stand behind the chief actor in the tragedy and to chop off his head when the latter thrusts his dirk into himself. It was the favourite method of *samurai* of committing suicide. Self destruction by throwing oneself into water or by hanging, which is resorted to by common people,

was considered by military men as beneath dignity and so they adopted this method when they were called upon to end their lives by their own hands. It required great courage, nerve and discipline. Barbarous as this method of self-destruction may sound to foreign ears, the fact that it has been in long practice goes a long way to show how readily and with what composure Japanese well-bred in the spirit of Japan face death.

5. In early times in this country punishment was aimed at chastisement of persons guilty of such acts as were considered offensive to gods and there was no capital punishment. In its place, one who deserved it was deprived of his finger nails and hair. This practice originated in the belief that persons so dealt with would die soon. In the times when the Taira and the Minamoto were in power, criminals were punished by means of flogging while *samurai* offenders were condemned to perform *harakiri*. No method of punishment by crucifixion was known in this country until it came into contact with foreign countries.

6. Filial piety was highly valued in *Bushido* and the idea that it was only proper for sons and daughters to sacrifice themselves for the sake of their parents was exceedingly strong among the Japanese. This gave rise to the practice of vendetta in feudal times. Innumerable were the cases in which sons, sometimes daughters, of murdered persons travelled a long way in search of the murderers until they ran down and killed them. Such acts



Vendetta.

were legally sanctioned and their performers were greatly praised and admired by people in general.

This idea of filial piety was absolute in the grip it had over the home life of the Japanese. Parents had the power of disinheriting their children, even of commanding them to perform *harakiri*. Even if such severe punishment was meted out, children never dreamt of bearing their parents any ill-will.

In the home of a *samurai* great importance was attached to lineage and all its members were ever mindful of the honour and reputation of their house.

7. Benevolence and righteousness were two virtues held high in esteem in *Bushido*. The *samurai* wore two swords, one long and one short, and constantly training themselves in military arts, were naturally strong. As for farmers, artizans and merchants, they were allowed to wear one sword and that only on such occasions as they travelled. The *samurai*, however, never treated such people with harshness. A typical *samurai* was expected to protect the weak against the strong, so that if he came across a bully tormenting some weak persons, he would first remonstrate with him and if the latter refused to let his victims alone, he would fight him at the risk of his life.

8. *Bushido* also set much value on courtesy. Accordingly the code of etiquette which the *samurai* had to observe was extremely rigid. Even when they enjoyed a cup of tea, they were expected to behave themselves correctly in compliance with the rules of *cha-no-yu* or tea ceremonies. In taking meals, they also had to observe certain fixed formalities.

Wisdom was also much prized in *Bushido*. Among the common people there were many illiterates, but all *samurai* received education since their childhood. It was started at their respective homes and was continued in a school maintained by their clan. Some of them further prosecuted their studies under some scholar or other of Chinese classics by entering the



Etiquette of *samurai*.

school established and maintained by the latter. For the education of children of common people, there were in existence primary schools called *terakoya*, where they were taught in the three R's, but it was not compulsory. A *samurai*, however, was compelled to study by his parents, it being considered shameful for him to have scant learning.

9. Faithfulness implies strict keeping of promises. "A *samurai* never goes back upon his word" was the rule a *samurai* never thought of infringing and extreme was his aversion to speaking untruth. When he borrowed money, he would draw up no deed, but by word of mouth would promise to pay it back on the date agreed upon. The promise was never broken. Should he fail to keep it he

would perform *harakiri* considering it a disgrace beyond endurance.

10. The *samurai* behaved themselves with such moral ideas ingrained in their minds, all the while assiduously training themselves in various military arts. Each clan having had in service masters of these arts, they were taught by them and great was the encouragement given them to make themselves proficient. Duels were of frequent occurrences among them. Any cowardly behaviour on such occasions was most severely denounced. It was considered disgraceful for them to be wounded in the back, for it means that they tried to run away. In no case were they tolerated to run away. It was also not permitted for a number of men to challenge and fight one single adversary. In case they had an enemy in common, whom they wanted to fight, they took turns to cross swords with him in single combat.

11. A poem composed by Ōtomo Yakamochi, a descendant of a god who followed the grandson of the Sun Goddess when he came down from heaven upon this country, ran to the following effect:

"A water-soaked corpse shall I be,
When my Imperial master I follow on sea,
A grass-covered corpse shall I be,
When him I escort on land.
Die I will beside my Imperial master
And never from him shall I turn back."

The sentiment expressed in this poem was the spirit from which *Bushido* sprang up.

12. *Bushido* is a product of the spirit of co-

operation which is peculiar to, and characteristic of the Japanese people. It is the spirit of "mother" militarized and the *samurai* who observed it practised all the virtues symbolized by the Three Sacred Treasures of the Imperial House, namely, mirror, jewel and sword.

Bushido taught the *samurai* that in order to maintain the whole of the national structure and organization, its centre must be jealously guarded and maintained at all cost. By observing its prescribed code they learned of the debt of gratitude they as retainers owed their lord and comprehended how the spirit of self-sacrifice makes one fearless of death. In their idea, life and death being fundamentally equal in value, it was the greatest shame for a *samurai* to seek life when he was called upon to offer it. *Bushido* also taught them to revere gods and their ancestors at all times, to be always prepared for emergency and to be compassionate.

13. Japan is a country where the spirit of *Bushido* still prevails. It is a country where loyalty and filial piety are highly esteemed and practised. *Bushido* being no monopoly of the *samurai* class; all the people of Japan, regardless of their occupations and social positions, are possessed of the makings of a true *samurai*. It is thus that after the conscription system was adopted in Japan at the beginning of the Meiji era, soldiers and sailors made of common people, peasants, workers, shop-keepers and what not, have shown themselves on the field of battle such loyal subjects of His Majesty the

Emperor and such brave defenders of the national prestige and honour as to win unstinted admiration of the world.

A country of *Bushido* is a country where loyalty and filial piety are identical. To the Japanese the State and the home are synonymous, so that a son or a daughter who is dutiful towards his or her parents cannot but be loyal to the Emperor, and a man or a woman who is a loyal subject of His Majesty cannot but be a dutiful son or daughter towards his or her parents.

14. By studying weapons and armours used, one may know by inference the nature of the battle fought. In this connection a comparison of helmets and armours which are on show in European museums with those kept in ours is interesting. While Japanese helmets and armours, the former being made of lacquered iron plates and the latter chiefly of silk, are more objects of art than articles of practical use, those of Europe made of iron plates are no better than iron coverings of human bodies. True, swords have been more or less beautified in Europe, but not so much as those of Japan. It may be added that while the sheathes of European swords were made of iron, those of Japanese swords were made of beautifully lacquered wood.

15. In Japan battles having been fought by warriors clad in artisticized helmets and armours, it may almost be said that battles themselves were artisticized affairs. At least we may safely say that in Japan there were never enacted such cruel

scenes as were often witnessed on the battle-field of Europe. In fact such leisurely scenes were often witnessed on the field of Japan that while crossing their swords the combatants composed poems *ex tempore* and parted without coming to a conclusion.

16. Shimazu Yoshihiro, lord of Kagoshima, was such a courageous military leader that with less than 10,000 men under him, he encountered a vast horde of the enemy on the occasion of Hideyoshi's Korean expedition and inflicted a smashing defeat upon him, who fled leaving more than 20,000 dead on the field. After the war, he erected on Mt. Kōya, the site of a famous monastery, near Osaka a stone monument in memory of both friends and foes who had fallen in that great battle. Numerous examples of such humanitarian acts are on record in the history of Japan.

II. The sixth Shogun Iyenobu and his successor Iyetsugu were ably assisted in administration by Arai Hakuseki, a great scholar and statesman, who was given a high post by Iyenobu. Among other reforms Hakuseki effected were recoinage of bad money, which had been in circulation since the Genroku era and checking of the outflow of specie by restriction of foreign trade at Nagasaki with China and Holland. He carried out many other beneficial administrative measures to the great relief of the people in general. On the assumption of office by the eighth Shogun Yoshimune, he retired from active

service to devote himself to literary work. Some of the numerous books he wrote are still widely read.

III. Yoshimune was an able statesman. He effected not a few reforms with good results. Under him, men of talent but of humble birth, who were hitherto denied promotion in official position simply on account of their low social status, were given important posts. The most conspicuous example was the appointment of O-oka Tadasuke, formerly magistrate of a small country town, to the post of mayor and chief judge of Yedo. This man, deservedly called the Japanese Solomon, tried many *causes célèbres* and, passed judgments which are models of administration of justice.

Yoshimune showed much interest in the importation of Western learning. He was the one who repealed the law which forbade the importation of foreign books, so that except those relating to Christianity books were permitted to be brought in from Europe. He was also greatly interested in the promotion of productive industry and encouraged development by various localities of such industry as was best suited to conditions obtaining there. Thanks to this, tobacco of Satsuma province, woven fabrics of Kōzuke and Shimozuке provinces, mandarin oranges of Kii provinces, and dried bonito of Tosa province have since become special products of these localities. It is also to his credit that sweet potatoes became subsidiary food of Japanese masses, for under

his order an agriculturist named Aoki Bunzo wrote a popular book describing how to grow them and spent all his life in spreading them throughout the country.

1. During the Tokugawa period, towns and villages were autonomous bodies each with *nanushi* (headman) at its head, who was either appointed by the Government or elected by townsfolk or villagers. Under him there were a number of what was called *gonin-gun* (five persons' company). This was a small body of persons living close to each other, namely, of neighbours constituting five households. Members of each company helped each other, sharing joys and sorrows, holding themselves responsible for whatever acts done by any of them that affected the welfare of the community at large to which they belonged. For instance, in case any of them was convicted, if the offence was not serious, they took charge of the offender and kept him in confinement until he was pardoned. This practice was one that evolved from a similar custom that prevailed in ancient times.

2. Dry and wet fields were private properties, but mountains and forests were public-owned. Each village had allotted to it forests of a fixed area to be exploited by its inhabitants in common. In some cases such forests were assigned to several villages for their common use. This system still continues in force in certain districts.

IV. The ninth Shogun Iyeshige being poor in

health and unable to attend to State affairs himself, his Prime Minister Tanuma Mototsugu and his son Mototomo were allowed to have their own way. Being self-centred men, they took advantage of their powerful positions to promote their own interest. Taxes were raised in amount and corruption was rife in government circles. There was much discontent among the people. It was, however, much assuaged when the eleventh Shogun Iyenari, who succeeded the tenth Shogun Iyeharu, made Matsudaira Sadanobu Regent. Sadanobu, feudal lord of Echizen, was a man of great wisdom and wide erudition and succeeded in bringing about a sweeping reform.

V. All these long years of peace bore fruit in the appearance and rise of a unique and refined culture. The study of Chinese classics having been encouraged, many distinguished Chinese scholars appeared one after another in rapid succession. There was also a revival of the Japanese classical literature. A priest named Kettchu made himself prominent in the study of the archaic language of the Japanese



Chikamatsu Monzaemon, the
Shakespeare of Japan.

race. Kamo Mabuchi was also a distinguished scholar of the Japanese classics who appeared in this era. In this era Chikamatsu Monzaemon, who has been called "the Shakespeare of Japan," was having his plays performed in Yedo. Among his contemporaries were Ihara Saikaku, novelist, and Matsuo Basho, famous composer of *haikai* poems.



Sugita Genpaku, pioneer in Japan of Western medicine.

(New Book on Dissection), this being the first book ever published in Japan scientifically dealing with the human body.

As organs of popular education there were in existence throughout the country primary schools called

The study of Dutch and western medicine and science began to be taken up with much zeal in this era. Sugita Gen-paku, a physician of Yedo, and some other students carried on the study of Dutch amidst great difficulties and learned a great deal of Western medicine. He wrote and published a book entitled "Kaitai Shinsho"

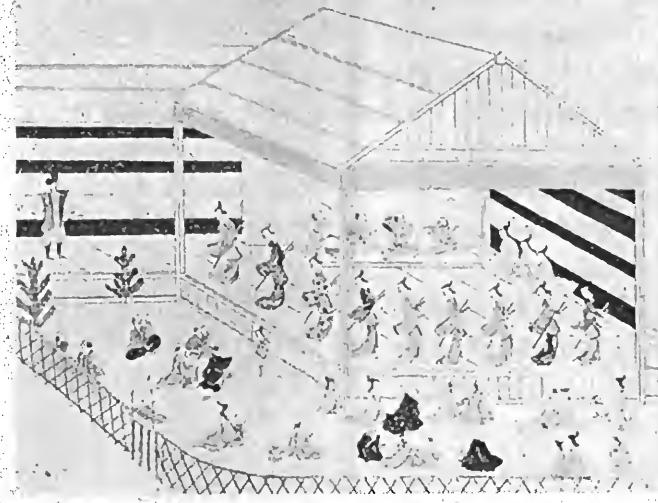
terakoya, where children of common people were taught in the three R.s.

Scholars of Chinese classics had their own private schools. Some powerful clans established and maintained schools of their own, the Kōdōkwan of the Mito clan and the Zōshikwan of Kagoshima being among the most notable of such institutes of learning.

VII. The development of art and craft which was made in this era was also remarkable. Among others, the *ukiyo-e* school of painting, which was founded by Iwasa Matabei in the first half of the century at the time of the third Shogun Ieymitsu, reached its zenith of growth at the time of the Shogun Iyenari. It was then that such great painters, whose names are internationally well known, as Hokusai, Toyokuni, Utamaro and Hiroshige flourished.



Specimen of painting by Utamaro



Kabuki play at its early stage.



Another specimen of painting by Utamaro

XIX Century

In this century the Opium War broke out between England and China. The latter also suffered much from the Taiping Rebellion.

In Europe after the defeat of Napoleon at Waterloo in 1815, the famous Congress of Vienna, upon the suggestion submitted by Metternich, formed the Holy Alliance. In France the "July Revolution" occurred in 1830 and the "February Revolution" in 1848. In the United States of North America a civil war broke out in 1860. The following year Italy was unified. Napoleon III was dethroned after the Franco-Prussian War in 1870.

I. After the retirement of Matsudaira Sadanobu, the Shogun Iyenari personally administered State affairs for more than forty years. His was the golden age of the Tokugawa Shogunate Government, though in his later years famine prevailed in many provinces and people suffered much from it. An attempt to relieve the suffering people was made by Ōshio Heihairō, a police officer of Osaka, who rose in revolt because his appeal made on their behalf was rejected by the Government. The revolt, however, was soon suppressed.

At the time of the next Shogun Iyeyoshi, his Prime Minister Mizuno Tadakuni carried out administrative reforms. These having been too radical

and harsh, the *Bakufu* Government lost much in popularity.

II. By the time of the Shogun Iyenari, Japan, which had long been enjoying undisturbed sleep of peace, began to feel pressure from abroad. To be particular, after adding Siberia to her territory, Russia started her imperialistic movement towards Japan from the north, England with India, where she had established the East India Company, as headquarters of her commercial and political activities, began to turn her attention in the direction of China and Japan, while the United States of America was ready to seek an outlet beyond the Pacific for the overflowing vigour and energy of a rising nation.

A far-sighted man, Rin Shihei by name, who had a correct view of the world situation, tried in vain to arouse the Government authorities to the need of strengthening national defence in order to prepare against foreign aggression. Instead of listening to his warning, the Government authorities put him in prison on the ground that he had seduced the public by spreading false opinions, and continued to live in a fool's paradise. They, however, soon found that they were in the wrong. In 1784 a Russian envoy arrived in Nemuro in Hokkaido proposing to open trade relations with Japan. Sticking to the traditional policy of seclusion, the Government turned down the Russian proposal. Later another Russian

envoy arrived at Nagasaki bearing with him the same proposal, which was again rejected.

III. Rudely awakened to the gravity of the situation, the Government now made haste to take various measures to close the doors of this country more tightly than ever. Among others, the Shogun Iyenari ordered Matsudaira Sadanobu to undertake a tour of inspection of the coastal districts and also ordered the clans on the sea-side to repair and consolidate various works for defence. Under Government order Kondō Juzō paid a visit of inspection to the Kuriles. Inō Chūkei surveyed the coast of Hokkaido and other coasts and drew up their maps. Mamiya Rinzō explored Saghalien and the Maritime provinces of Siberia.

IV. In 1808 a British vessel arrived at Nagasaki and some members of its crew committed lawless acts. Thereupon the Government issued a decree that all foreign vessels visiting the shores of Japan should be driven off at sight.

About this time there appeared some far-sighted men who advocated opening of this country to foreign intercourse. The most prominent of such men were Watanabe Kwazan and Takano Chōei, both Dutch scholars, who were well posted in the affairs and conditions of the Western countries. The stupid officials of the Government arrested and executed them.

On July 3, 1853, when the twelfth Shogun Iye-



Visit of the American "black ships" (Commodore Perry represented in the circle).

yoshi was in office an event of far-reaching consequences took place, which stirred the whole of Japan. It was the arrival of Commodore Perry with his "black ships," bearing with him a proposal to open trade relations with Japan. As a Japanese has expressed it, "the American fleet stole into the quiet waters of Yedo Bay, which had never before been plowed by a Western vessel, and amid the roaring of cannon, loudly knocked at the door of Uraga to awaken us from our long sleep." In utter consternation the authorities at Yedo were at a loss as to what to do. Eventually they asked the American visitor to withdraw and come again the next year for an answer to the proposal he brought with him. The next year Commodore Perry having returned for the promised answer the Shogun Iyesada, who succeeded

the Shogun Iyeyoshi upon his death, was obliged to sign a treaty of peace and amity with the United States opening thereby the two ports of Shimoda and Hakodate to American ships. Subsequently the Government signed similar treaties with England, Russia and Holland.

V. At the time two parties appeared opposing each other in regard to the matter of opening the doors of this country to foreign intercourse. One party insisted that on no account whatever should such steps be taken, while the other party favoured speedy opening of the country. Meanwhile the Shogun Iyesada died to be succeeded by the Shogun Iyemochi, who made Ii Naosuke, better known among foreigners by the name of Ii Kamon-no-Kami, his *Tairo* (Chief Minister). At the suggestion of the first American Consul in Japan, Townsend Harris, Ii opened Yokohama, Kobe, Nagasaki and Niigata in addition to Shimoda and Hakodate, which had already been opened. This he did without waiting for the Emperor's sanction, thereby making himself an object of bitter enmity of those who insisted on driving foreign "barbarians" out of the country. To suppress their opposition and agitation against him, Ii caused many of them to be arrested and imprisoned only to intensify the enmity of his political adversaries. Finally, on March 24, 1860, a band of *ronin*, chiefly former retainers of the Mito clan, attacked and assassinated him just outside the Saku-

rada Gate, as he was on his way to the Shogun's palace.

VI. About this time voices began to resound throughout the country urging people to revere the Emperor, that is to say, to restore the Emperor to the position of real authority he occupied in ancient times.

As already mentioned in a paragraph dealing with the preceding century, the study of national literature began to be taken up by not a few scholars with enthusiasm in that century. This work was all but completed in this century by a great scholar named Motoori Norinaga, from whose school many scholars of national literature came out to society to propagate the idea of loyalty to the Emperor. In the field of national history, Tokugawa Mitsukuni, lord of the Mito clan and a relative of the Shogun, started the great work of compiling a voluminous history of Japan. As the study of national literature and history spread and made advance, the number of people desiring restoration of administrative power to the Emperor steadily increased and the sentiment of loyalty towards the Imperial House grew in intensity among the people at large. There appeared many fine men, who schemed to overthrow the rapidly disintegrating Shogunate Government and to usher in a time of direct rule by the Emperor.

1. Among such patriots and loyalists the out-

standing figure was Yoshida Torajirō, whose literary pseudonym was Shōin. A retainer of the Chōshū clan, he learned under Sakuma Zōzan, one of the most prominent Dutch scholars of the time. When the visit of Commodore Perry's "black ships" stirred the country, he concluded that in order to determine the policy Japan should take vis-a-vis Western countries it was best to go abroad himself and see with his own eyes the conditions obtaining in those countries. Accordingly when Commodore Perry came to Shimoda a second time, Yoshida went there and attempted to go abroad in secret by taking passage on one of his ships. His request to that effect, however, was refused and he was arrested by the Yedo authorities, for in those days the edict forbidding Japanese subjects from going abroad was still in force. Upon being released after serving a term in prison, he returned to his native place in Chōshū; where he opened a private school called Shōka Sonjuku (literally, Village School under Pine-trees) and educated many young men. Such men as Takasugi Shinsaku, Kuzaka Genzui, Kido Kōin and Shinagawa Yajirō, who were destined to play distinguished parts in the Restoration of the Meiji era and the building up of modern Japan, were among his disciples. Later Yoshida was arrested and executed by the Yedo authorities. A shrine called Shōin Jinsha dedicated to the spirit of this patriot stands to-day in a suburb of Tokyo.

Another courageous patriot and loyalist who met with the same fate as Yoshida was Umeda Genjirō.

A short poem composed by him well expresses his intense sentiment of loyalty and patriotism and is well known among the Japanese. It runs to the following effect:

Absorbed in the thought for His Majesty's country,
My all finds no room in my mind.

VII. Meanwhile confusion was the order of the day throughout the country. After Ii fell at the hands of assassins, the Government at Yedo had at its head no man strong and capable enough to steer the ship of State in a straight line on stormy seas of domestic politics and foreign complications. In particular, the authorities vacillated in their attitude towards those Western countries with which they had signed treaties of amity, for opinion against opening of the country to foreign intercourse was gaining ground. In the Imperial Court at Kyoto, the nobles split into two parties, one party insisting on no intercourse with foreign countries and the other being in favour of it. For a time the former was in the ascendancy, so that when the Shogun Iyemochi, being unable to decide himself, waited on the reigning sovereign, the hundred twenty-first Emperor Kōmei, to ask for Imperial instruction concerning the foreign question, he was commanded to shut the doors of Japan against all foreign countries. Accordingly the Yedo Government issued an order to the feudal lords to carry out exclusion of foreigners.

The result was that in 1863 the Chōshū clansmen opened fire upon American, French and Dutch ships which passed through the Straits of Shimonoseki. The same year the clansmen of Satsuma exchanged fire with a British squadron. In both cases, the Japanese were severely punished and learned how formidable was the armed force of foreign "barbarians." In fact the object lesson they received then was an eye-opener, for it was Chōshū and Satsuma men that later turned into most enthusiastic advocates of introduction of Western armament, science, industry and what not.

VIII. The ascendancy of the anti-foreign nobles at the Imperial Court was short-lived, and having been replaced by their opponents in the position in which they determined the attitude of the Court towards the Shogunate Government, they fled to Hagi, a town near Shimonoseki and the base of operations of Chōshū clansmen, with whom they were in league. The latter were expelled from Kyoto and in 1864 made a vain attempt to get back into the city. In their home province, however, they successfully repulsed attacks by an expeditionary force twice despatched against them by the Shogunate Government.

Meanwhile a few local uprisings against the Government were engineered by loyalists, only to be quickly quelled.

IX. In 1866 the Shogun Iyemochi died and was

succeeded by Yoshinobu, who is better known by the name of Keiki. A few months later, in 1867, the Emperor Kōmei died and the Emperor Meiji ascended the throne at the age of only fifteen years.

By this time the authority of the Shogunate Government was rapidly waning. Two able court nobles, Sanjō Saneyoshi and Iwakura Tomomi, working together with Saigo Takamori and Kido Kōin, leaders of the Satsuma and Choshu clans respectively, decided to overthrow the tottering Government at Yedo by force. To save the people from the horrors of civil war, Yamanouchi Toyonobu, feudal lord of Tosa, sent his retainer, Gotō Shōjirō, to the Shogun with advice to restore the governing power into the hands of the Emperor. The Shogun Yoshinobu was wise enough to listen to the timely advice. Accordingly in 1867, he surrendered into the hands of the Emperor his authority as Shogun. In this way both the Tokugawa Dynasty and the military system of government came to an end.

X. Men, who had long been favoured vassals of the Tokugawa family and who were discontented with the new form of government, however, persuaded the ex-Shogun to attempt to recover by force the power he had surrendered. The result was that a battle was fought at Fushimi, near Kyoto, between the army belonging to the Government at Kyoto, chiefly composed of Satsuma and Choshu clansmen, and the adherents of the ex-Shogun. The

latter were completely defeated and the ex-Shogun fled to Yedo, where he finally surrendered and retired to Shizuoka. The remnants of his adherents continued to resist the new Government for a time, but after battles fought at Uyeno in Yedo (present Uyeno park in Tokyo), at Wakamatsu in the northern part of the country and in Hokkaidō, in all of which they were defeated, there appeared no more opposition and the work of the Restoration was practically accomplished.

1. Dissatisfaction with the maintenance of the feudal system, which arose from the spread of more or less knowledge of European civilization since about the middle of the Tokugawa period was no doubt a factor contributing to the downfall of the Shogunate Government. But by far the strongest contributing factor was the dissemination among the people at large, particularly among younger vassals of powerful feudal lords, of the knowledge of the national polity of Japan through writing and publication of books dealing with national history by eminent historians and scholars of national literature.

Of such books, "Dai Nihon Shi" (History of Japan) compiled by Tokugawa Mitsukuni, lord of Mito, was most powerful. By reading it, people awoke to the fact that the Emperor, as supreme head of the nation, was and ought to be the real ruler and that the military government which wielded the governing power, rightly belonging to the

Emperor, was an anomaly, an illegitimate organ of administration at variance with the national polity. It may appear strange that the lord of Mito, who was a near relative of the Shogun, should have compiled, as he did, a book harmful in nature to his cause. It is exceedingly probable that the presence in his territory of the Kajima and Katori shrines, dedicated to the two chief warrior gods of the divine ages, had much influence in making Mitsukuni a strong advocate of the Imperial cause.

3. In the last days of his government, the last Shogun Yoshinobu was approached by the French Minister with a proposal that France was willing to render assistance in his resistance to the Imperial Court at Kyoto. The proposal was promptly declined. This fact shows that though the Tokugawa military Government was an anomaly not conforming to the national polity, it was after all a government responsible towards the Emperor, with a cabinet composed of a hereditary prime minister and other ministers of state.

4. Direct rule by the Emperor is a matter of course for this nation, which is one great family with the Imperial House as centre. This system of government, however, ceased to function when the introduction of Chinese and Korean culture and civilization as well as of Buddhism necessitated reconstruction and improvement of administrative organs. While this work was in progress, the Fujiwara family, as a relation of the Imperial Family on the maternal side, took up the reins of government

into their hands and made themselves responsible for administration of State affairs. The régime established by the Taira, Minamoto, Hōjō, Ashikaga, Oda, Toyotomi and Tokugawa families, in succession may also be regarded as a responsible government on a feudal line. The Japanese are a nation, which never forgets "mother" and has the Imperial Family as its centre from first to last.

5. The Tokugawa Shogunate Government wanted to keep up the existing order of things, was opposed to revival of the régime of the ancient times and endeavoured to avoid innovation as much as possible. Accordingly old men were made much of to the detriment of rising generations. This policy was not in keeping with "mother's" ideal of ancestor worship, esteem of descendants, progress and development.

XI. Having had the governing power restored to him, the Emperor Meiji, after having worshipped all gods in heaven and on earth in the spring of 1869, took his famous "Charter Oath" to the following effect:

1. A deliberative assembly should be formed, and all measures be decided by public opinion.
2. The principles of social and political economics should be diligently studied by both the superior and (the) inferior classes of our people.
3. Everyone in the community shall be assisted to persevere in carrying out his will for good purposes.
4. All the old absurd usages of former times

should be disregarded, and the impartiality and justice displayed in the workings of nature be adopted as a basis of action.

5. Wisdom and ability should be sought after in all quarters of the world for the purpose of firmly establishing the foundations of the Empire.

This Imperial Oath has determined and clarified the national policy, by adhering to which and carrying which into effect this country has marched onward and will march onward side by side with the civilized nations of the world.

XII. The following year all the feudal lords throughout the country returned to the Government the fiefs in their possession and the feudal system was entirely done away with. Subsequently the whole country was divided into prefectures, each with a civil governor appointed to it.

1. At the beginning of the new régime, the Emperor Meiji was pleased to issue a gracious message to the following effect:

"On the occasion of innovation of administration, if even one single person among millions of Our subjects is unable to occupy a position in society due to him, the fault is entirely Ours. We consider, therefore, that We shall deserve to be their sovereign only when we carry on efficient government in all sincerity by exerting Ourselves to the utmost, by being the first to confront and shoulder whatever hardship that may come, and by following the footsteps left by Our illustrious Ancestors."

2. The Restoration of the Meiji era was successfully accomplished thanks above all to the fact that the Emperor Meiji was a great sovereign unparalleled in the world. It was also owing to the fact that the Emperor was ably and faithfully assisted in his work by many talented men including the three outstanding statesmen of rare ability and foresight, Kido, Saigo and Ōkubo, as well as to the fact that leading vassals of the Shogunate Government, lords and retainers of powerful clans such as Satsuma and Choshu, court nobles and others heartily cooperated, no matter they were military men or civil officials, to restore the ancient régime by following the great principle on which the first Emperor Jimmu initiated this country.

3. Japanese culture and civilization has always had the spirit underlying the foundation of the State. Creation is invariably connected with the result of past endeavour as one organic whole. Japanese history shows that on all occasions return to old, in other words, revival of the old spirit has served as the motive power of the creation of new order. This teaches us that the present and the past are one and the same and so are the present and the future too. The foundation of the State by the Emperor Jimmu, consolidation of the foundation of the State by the Emperor Sujin, reform by the Emperor Tenji, establishment of the national capital by the Emperor Kammu, restoration of the Imperial régime by the Emperor Godaigo, and the Restoration of the Meiji by the great Emperor Meiji

are all events that go a long way to prove the truth of this principle.

4. It is surmised that it was because there was something lacking in the spirit of return to old that the Emperor Godaigo's Restoration of the Imperial régime failed to last long. It appears that the Emperor held the régime of the Emperor Gosanjō as the ideal of his plan. This, it would seem, made it obscure whether the Emperor, in his aspiration, was really actuated by the true and fundamental spirit of the restoration of the Imperial rule, and in consequence not so many loyalists as otherwise would no doubt would have done, rallied under the Emperor's banner. All this is regrettable indeed, although it must have been inevitable in the circumstances obtaining in those days. The so-called cloister rule was abnormal in nature, and it was but natural that the endeavour made to settle the difference between the two opposing forces by means of such abnormal form of Imperial rule should have ended, as it did, in failure. Such effort could not have united the whole people to support the Imperial cause heart and soul.

5. Revival without return to old is not true restoration, and likewise return to old without revival is no true return to old either. This is solemnly taught by Japanese history. Scholars classify science in two categories, one empirical science and the other formalistic science. By formalistic science is meant mathematics, and science of all other branches is empirical science. It is taken for granted that

mathematics remains unchanged eternally, while the laws and theories of all other branches of science are subject to change with the progress of science itself and of the times. From this, it can be concluded that if there were no formalistic science, there could be no empirical science. The Japanese people look up to the Sun Goddess, who is likened to formalistic science in point of eternal unchangeability, as their ancestor. This is why the Japanese can surely and steadily follow the eternal course of progress changing and changing all the while *ad infinitum*.

XIII. In the feudal ages, much importance was attached to birth and there was in force a strict class distinction, so that people could not change their family profession or occupation. This social system was now reformed and the principle of equality of all classes of people being established, people were put on essentially equal status. The custom of men doing up their hair and that of men of the samurai class wearing two swords were abolished. The army organization, educational system, and all other social institutions and conditions were reformed. All these changes of social and government order in Japan were effected between 1868 and 1877 and thus was laid the foundation of modern government and social order of this country.

1. When Prince Tomoharu Iwakura and party were despatched to Europe and America in Novem-

ber of 1871 by way of holding negotiations for treaty revision, five girls, Yoshi-ko Yoshimasu (sixteen years of age), Ume-ko Tsuda (nine), Shige-ko Nagai (ten), Sutematsu Yamakawa (twelve), and Tei-ko Uyeda (eighteen) were selected and sent abroad for study. These girls were the first Japanese of their sex to have been ordered abroad for study. A few days prior to their departure, they were summoned to the Imperial Household Department, when they were granted a gracious message from H.M. the Empress to the effect that on return home after completion of their studies abroad, they should diligently apply themselves to their work so as to set examples to others of their sex. Ume-ko Tsuda, after return home, established Tsuda Eigaku-Juku (the well-known Tsuda College for Girls); Sutematsu Yamakawa married General Iwao Oyama, who later became Marshal Prince Oyama, the winner of the Battle of Mukden; Shige-ko Nagai became the wife of Vice-Admiral Sotokichi Uryu, the hero of the naval battle of Chemulpo, and Tei-ko Uyeda became the mother of the late Dr. Bin Uyeda, eminent scholar of English literature.

2. In 1872 the lunar calendar was abolished in favour of the solar calendar, and December 3 of 1872 according to the lunar calendar was fixed as January 1 of 1873. Formerly, the noble families of Kamo and Abe in Kyoto had a certain privilege regarding the calendar. These families made a special almanac yearly and distributed a limited number of copies of it among the Imperial Family;

court nobles, and other high official dignitaries alone. This special almanac was called "guchureki," which was so made as to enable one to jot down daily notes in it. Later, a tradesman of Ise was given a copy of that almanac and making from it one in *kana* (Japanese syllabary) distributed copies of it among worshippers at the Grand Shrine in Ise as a souvenir. Since that time, it has become an established usage of the Grand Shrine in Ise to compile an almanac annually for distribution among the public at large. At present, almanacs are issued by the Grand Shrine in Ise alone.

XIV. In 1877, Saigo Takamori rose in arms against the powers that be. Sometime in the first years of Meiji, the Japanese Government sent a messenger to Korea to enter into friendship and trade relations with that country, but the latter not only refused the Japanese advance but acted insolently. At this, opinion gained ground among leading Japanese Government officials in favour of starting an expedition against Korea, and this was earnestly supported by Saigo Takamori, Etō Shimpei, Goto Shōjiro, and other influential men. The proposed expedition was counselled against by Prince Tomoharu Iwakura, who had just returned from his trip of inspection in Europe and America, and who stressed the urgent importance of putting internal administration in order before undertaking any foreign enterprise. In consequence the plan was

finally given up. Dissatisfied with this, Etō Shimpei returned to his native province Saga and flew in the face of the Government in 1874, but was soon subdued. Saigo also retired to his native province Satsuma and establishing a private school there, devoted himself to education of youths. Hotheaded youths under him, unable to repress their feeling of dissatisfaction with the Government, rose in open opposition to it and compelled Saigo to acquiesce in their action. The revolt was suppressed in the course of half a year or so.

XV. Long prior to this, in Europe there was arising a trend for people to acquire political rights under the motto of freedom, equality, and humanity, the French Revolution being the most tragical outburst of this popular enthusiasm. This current had extended to Japan too. In 1873 a first proposition was made in Japan to establish a Diet based on popular election and from that time popular enthusiasm for politics waxed greater and more pronounced. Taking in this natural trend of the times with his perspicacity and wide outlook, the Emperor Meiji, in accordance with the spirit of deciding all government measures by public opinion declared in the Imperial Oath of Five Articles, issued a decree in 1881 commanding an Imperial Diet to be opened in 1890. The following year, the Emperor ordered Hirobumi Ito to Europe to study the constitutional laws of various countries there. The Constitution



Constitution Memorial Hall in Tokyo (Prince Ito represented in the circle).

of Japan was then framed in conformity to Japan's national polity by adopting points of excellence from the constitutional laws of senior foreign countries, and was formally promulgated in 1889 on the auspicious occasion of Kigensetsu, anniversary of the accession of Japan's first Imperial ruler Jimmu Tenno. On the occasion, the Emperor observed a solemn ceremony of reporting this epoch-making event to the spirits of the Imperial ancestors and then held the formal ceremony of promulgating the Constitution.

XVI. In most of the Occidental countries, the constitutions were won at the cost of strife and bloodshed between the powers that be and the people. In Japan, on the contrary, the Constitution as the

inviolable and imperishable code of basic laws was promulgated by the august and benevolent will of the Imperial ruler and in the peaceful atmosphere of co-operation and harmony between men of all classes and all walks of life. This was a fruit of tradition of long standing, and is outstanding evidence of the solidity and soundness of the Japanese national polity.

1. On the occasion of the promulgation of the Constitution, the ceremony was held in the main hall of the Imperial Palace. The seats for the Emperor and the Empress were set in the center right across the hall with those for the Princes of the Blood and their consorts, peers, high dignitaries, and foreign diplomatic representatives arranged on either side of the Imperial seats. The Emperor Meiji and the Empress Shoken were present, and rising in his seat the Emperor read aloud his gracious message announcing the promulgation of the Constitution. Then, Prince Hirobumi Ito, President of the Privy Council, proceeded before the Emperor and presented the official document of the Constitution to His Majesty. The Emperor receiving it granted it to Marquis Kiyotaka Kuroda, Premier. Thereupon, one hundred and one rounds of cannon were fired in celebration of the auspicious occasion. Subsequently, T.M. the Emperor and the Empress retired from the hall amidst performance of the music of the national anthem of *kimigayo*. On this memorable day, the Emperor worshipped in

person at the Imperial Sanctuary and despatched messengers to the Grand Shrine in Ise and shrines and mausoleums of Imperial ancestors to report the event to their spirits. The Imperial Court also granted money to the aged throughout the country.

2. It is considered that there are three kinds of what is called constitution: the first is one which has been brought into being by popular will as a sort of social contract, the second is one which has been framed by mutual agreement and arrangement between the ruler and the ruled, and the third is one which has been granted by the ruler. By the first one is meant denial of the sovereign power, and by the second curbing the sovereign from exercising his power. The third is the one Japan possesses. It is peculiar to and characteristic of Japan and is based on deity- and ancestor-worship with reverence of the Imperial House as centre.

XVII. Later in November, 1890, the Imperial Diet was opened for the first time. The Emperor Meiji granted a rescript on education on October 31 of that year. This Imperial Rescript, an official translation of which is quoted under, exhaustibly covers all that must be observed and acted up to by the people. It clarifies, without even leaving a speck of doubt, Japan's national polity which is unique and without parallel in the world. It also clearly indicates the key policy which the nation must follow in order to enhance the national power, prestige, and glory standing on the basis of the unalterable idea

of Japan's national polity.

"Know Ye, Our Subjects:

"Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects, ever united in loyalty and filial piety, have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire, and herein also lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious, as friends true; bear yourselves in modesty and moderation; extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests; always respect the Constitution and observe the laws; should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

"The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common

with you, Our subjects, that we may all thus attain to the same virtue.

"The 30th day of the 10th month of the 23rd year of Meiji (October 30, -890)."

1. In Japan the idea of education is one of fostering with loving care. The Japanese word "oshiyeru" (educate) means love and bring up, the root of the word "oshi" meaning love and care. The Japanese word "michibiku," literally meaning drag to path, is equivalent to the English word lead, and is inseparably connected with the Japanese idea of education, "kyoiku" in Japanese. This shows that education as understood in Japan means something much wider and much deeper in sense than mere imparting of knowledge. Education in the Japanese acceptation of the word means educating, training, and refining the rising generation into fine and distinguished men and women in moral character and social standing. Education in Japan means essentially bringing up under loving care. Therefore, it is not limited to school education. Education is possible and is actually conducted anywhere and anytime. It is always given in every Japanese home. Here one has to take into consideration the unique family system obtaining in Japan.

2. The Japanese people believe that they are all connected by blood with the Sun Goddess as their ancestor. From this idea, it is believed that from a broad social standpoint the Emperor and the people stand in similar relation as that between the

head and members of a family. In the case of each family too, the members of each family respects their family ancestors, and thus have a strong idea of family lineage, holding it as precious inheritance from their ancestors. In the case of a person who has many children, the eldest son succeeds to the fortune of the family, while the second, third and other sons set up branch families. In this case, those who have set up branch families help maintain the head family even at their own sacrifice.

3. In each family in Japan, the position of its head is absolute but, be it noted, there does not really exist such idea as right and duty in modern legal sense. The Japaense family is inspired and ruled by love born of blood connection pure and simple. If a family is taken as unit, parent and child are closely and strongly bound with the ties of love. If this is extended to the State, it can be said that the Emperor and the people are bound with the sole moral ties of love. The position of child towards parent is idealized as filial piety, and the position of people towards Emperor is idealized as loyalty. Filial piety and loyalty are thus essentially one and the same. It follows that it is only the natural result of the existence of the present family system in Japan that the Japanese people are loyal to the Emperor.

4. It is because the Japanese family system is invigorated and ruled by love born of ancestor-worship that education in Japan is necessarily loving and bringing up or fostering with loving care. The

Japanese parents educate their children in the hope that their children may be better than themselves. Just the same can be said of the case of masters educating and training their pupils. All this is because the parents and masters love their children and pupils respectively. The children and pupils, on their part, always endeavour to become fine persons, and they do this because by becoming such they will be able to honour their parents and masters respectively and thus repay parental love and debts of obligation to masters. This is the fundamental spirit of education in Japan. It is said that compulsory education is more diffused in Japan than in any other country in the world. All this is due to the loving solicitude of "mother" for her scions.

5. Japan is a country where children are made much of, even put before anything else. Japanese children receive better and more sympathetic treatment from their grown-ups than their kin and kindred in any other place under the sun. They are given the best in the family in food, clothing, and what not. They are allowed share in the seats at the dining-table and even allowed to sit at table with guests, except in such cases as either the guests happen to be persons of importance or the party is a ceremonial one. This also comes from the innate desire for the happiness of her children and for gratification of such desire, of "mother."

6. Foreigners visiting Japan and seeing children playing on the street and going to and coming home from school receive the impression that nowhere in

the world do children appear happier than in Japan. In Japan children are given special treatment go where they may and at any time whatever. Japanese children are first taught to smile by their mothers and by other members of their families too. They are given such treatment that they are always disposed to smile and to be cheerful. In fact they are given the greatest possible measure of satisfaction, and so after they have grown up, they are sympathetic towards and kind to others, having no jaundiced mind.

7. Japanese "mother," as Japanese "father" does, gives all for the sake of her children. No "mother" in any other country in the world is so self-sacrificing as Japanese "mother" is. If one meets a Japanese woman of such age as to have children and finds her looking pale and weak, it would not be besides the mark to conclude that she is suffering from malnutrition caused by her sacrifice of good things for the sake of education of her children.

8. Japanese "mother" liberally gives to her children books, magazines and other things necessary for fostering knowledge of her children. She provides them first with books, food and clothing being her next considerations. At present in Japan daily papers and periodicals have very wide circulations and in this respect are almost without parallel in the world. As a matter of fact, there are actually four or five newspapers in Japan which have a circulation of more than one million and a half each. As for periodicals, the circulation of

which comes up to several hundreds of thousands, they are so numerous as to escape notice. Some leading Japanese magazines for women, in particular, contain each as many as from five hundred to six hundred pages of reading matter with a supplement of from one hundred and twenty to one hundred and thirty pages. In spite of such wealth of contents their price is fifty sen a copy or so, their circulation reaching from seven hundred thousand to eight hundred thousand, though they cannot be compared with the *Saturday Evening Post* published in America in regard to price and circulation.

XVIII. In 1885, a Cabinet system was adopted and Prince Hiromi Ito became the first Premier. Three years later, the Privy Council was established, and Prince Ito was again appointed first President of it. Simultaneously with this, a local self-government system was completed.

XIX. In 1871, some Japanese ship-wrecked on a coast of Formosa were murdered by aborigines. The Japanese Government made representations to the Chinese Government regarding the matter, but the Chinese refused to take responsibility for it. Thereupon, the Japanese Government sent a punitive expedition under Admiral Tsugumichi Saigo to Formosa. China raised an objection against the Japanese action, so Japan opened negotiations with China, and eventually China paid an indemnity to Japan. In order to settle the Russo-Japanese border

question which had then been remaining unsettled since the last days of the Tokugawa Shogunate Government, in 1875, the Japanese Government took steps with the Russian Government to transfer the Saghalien Island in its entirety to Russia and to take possession of the Kuriles in return. A series of troubles occurred between Japan and Korea. For instance, a Korean force fired on a Japanese warship off Kokwa Island near Chemulpo in 1875. Later in 1882, an internal trouble occurred in Korea and some Japanese were murdered by Korean mobs. Two years later the Japanese Legation in Seoul was attacked by a mob and was destroyed by fire set by the mob. The Japanese Government protested to the Korean Government each time these troubles took place. Further, in view of the fact that Korea had much to do with the relations between Japan and China, the Japanese Government despatched Prince Hirobumi Ito to China, who meeting in negotiation with the Chinese Premier Li Hung-chung in Tientsin, concluded an agreement with the Chinese Government, binding both countries to discontinue the stationing of troops in Korea and to notify to each other first in case either party should find it necessary to despatch troops to that country. In 1894, a civil war broke out in Korea, on which the Korean Government asked China to assist her in suppressing the rebellion by sending troops, and China sent troops to Korea. Japan also sent troops to

Korea to afford protection for Japanese residents. After the trouble in Korea was suppressed, Japan proposed to China to help to reform the internal administration of Korea by co-operation. China not only refused the Japanese proposition but fired on Japanese warships in Korean waters. This led to the outbreak of the Chino-Japanese war. Japan won victory after victory. China, through Li Hung-chung, made overtures to Japan for peace in 1895, and Japan, accepting the Chinese request, held peace negotiations with China with Prince Hirobumi Ito and Count Munemitsu Mutsu as Japanese delegates and Li Hungchung as Chinese delegate, with the result that China agreed to cede the Liaotung Peninsula and Formosa to Japan and to recognize the independence of Korea. The same year, however, the Liaotung Peninsula was returned by Japan to China through intervention made by the three Powers of Russia, France and Germany.

1. One day in the course of the peace negotiations between Japan and China, Li Hung-chung, the Chinese delegate, gave a warning to Prince Ito, saying: "It is all right that your country will take possession of Formosa, but beware the island is accursed with two deep-rooted evils, opium and bandits. Look sharp, or you will burn your fingers." To this, Prince Ito replied: "You need not be concerned about this matter. Japan has a workable plan." The Island of Formosa was notorious for

being infested by native bandits. How it was so can be seen from the saying that was prevalent then that at least a minor trouble occurs there every three years and a major one every five years. On the island coming into her possession, Japan undertook the task of administration with General Gentarō Kodama as Governor-General and Count Shimpei Goto as Chief of Civil Administration, and pursued a policy of pacifying and breaking in the natives and of providing work and livelihood for them through developing industry in the island. In short, the Japanese administration of the island has been carried on from the very beginning on the principle of "mother." The influence and benefit of the Imperial administration extended throughout the island within even one year or two of its first establishment. With regard to the vice of opium-smoking, Japan has followed a policy of gradual prohibition and this policy having been crowned with success, the addicts, who numbered as many as seven hundred thousand at the time of the cession of the island to Japan, have now been reduced to only a little more than three thousand.

2. In consequence of the Chino-Japanese war, the impotency of China was laid bare to the world and the European Powers came swooping down upon China for concessions. As a result, anti-foreign feeling ran high in China and this culminated in 1899 in the outbreak of an anti-foreign disturbance called the Boxer Rebellion. The trouble first occurred in Shantung Province and the rebels entering

Peking were joined by Chinese Government soldiers. Eventually the rebels went the length of besieging the Legations of the Powers. Thereupon, the Powers concerned organized an allied army to suppress the trouble. The Japanese force voluntarily took the brunt of action, practically serving as the main fighting force of the allied army, and the trouble was suppressed soon after. Japan voluntarily took upon herself the responsibility of affording full protection for the lives and properties of the resident nationals of the Powers. This Japan did solely for the reason that such responsibility naturally devolved upon her as a neighbouring country to China and that for China to perpetrate such outrageous act was a disgrace even to Japan herself as China's neighbour.

3. In Japan a railway was first constructed in 1872 between Tokyo and Yokohama. Since that time, the railway facilities have made a phenomenal development. It is now reputed even in foreign countries that the railway service in Japan is very efficient and punctual to schedule, even as exact as the time-piece, despite the railway is of narrow-gauge. The train is high in speed and the carriage is always kept scrupulously clean. It is even said that the Japanese train service is one of, if not the best in the world.

4. Believing as they do in the continuation of their life and living of their descendants ad infinitum as taught by the Sun Goddess, the Japanese people shun and detest such thing as being crushed and

broken never to rise again. In case they are led to conclude that if they do such thing as they will be definitely crushed or broken, they are sure to halt and reconsider their act and even yield their point. Even in the heat of scuffle with others, the Japanese stop fighting instantly when they become aware that their adversaries are sinking down. This compassionate feeling on the part of the Japanese is manifested in all matters. For example, foreigners in Japan make no secret of their impression that the Japanese banks with which they are in connection are more sympathetic towards them than those in their own countries.

XX. The agreements concluded by Ii Naosuke, chief executive of the Tokugawa Shogunate Government in the Ansei era, having been disadvantageous to Japan, the Japanese Government authorities put forth strenuous efforts to secure revision in the customs tariff from the early years of Meiji, but to no purpose. As a result of the victorious war with China, however, Japan's national prestige was greatly enhanced, and the much desired revision in her agreements with other countries was at last realized in 1899.

XX Century

I. In line with the European Powers which had been pursuing an aggressive world policy since the middle of the preceding century, Russia, intent on territorial aggrandizement in the Far East, sent a large army to Manchuria by taking advantage of the Boxer Rebellion in China. And even after the trouble was settled, she stationed her force there and was bringing pressure to bear upon Korea. In 1902 Prince Hiromi Ito, one of the most influential statesmen of that time, visited the Russian capital with the object in view of bringing about a Russo-Japanese alliance for the maintenance of peace in the Far East. Meantime Japan was approached by Britain with a proposition to conclude an alliance and before Russia responded to Prince Ito's advance Japan and Britain, which shared interests in the Orient *vis-à-vis* Russia, concluded a defensive alliance with each other. This Anglo-Japanese alliance was renewed into an offensive and defensive alliance three years later, and was again revised in 1911. It was finally abrogated, however, at the time of the Washington Naval Limitation Conference in 1922, due to the Four-Power Pact concluded between Japan, Britain, America and France, on that occasion.

II. Even after the settlement of the Boxer

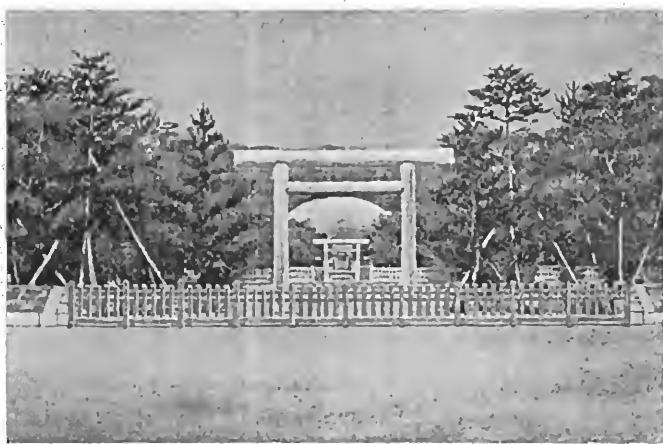


Graves of the Russian soldiers killed in the capture of Port Arthur.

trouble, Russia refused to withdraw her troops from Manchuria and took more coercive measures towards Korea seriously imperilling peace in the Far East, until in February, 1904, war broke out between Japan and Russia. In this war, the Japanese army won a sweeping victory at the decisive Battle of Mukden, while the Japanese navy led by Admiral Heihachiro Togo annihilated the Russian Baltic fleet at the Battle of the Japan Sea. At this stage of the war, President Roosevelt of the United States approached the two belligerent countries with advice to make peace, and through his good offices, the two countries held a peace conference at Portsmouth, New Hampshire. A peace treaty called the Treaty of Portsmouth was then concluded, and the war came to an end.

1. The word "tenyu," meaning providential help, has been in use in Japan of old. It is considered it was first brought into use when the Mongolian expeditionary force to Japan was annihilated in the thirteenth century. It was immediately after the Russo-Japanese war, however, that it came to be more frequently used than ever before. The Japanese people believe that so long as they follow the right path, so long will they be protected by Heaven, but should they go astray, they will no longer be under the grace of gods. Here, be it noted, the words Heaven and gods connote ancestors, and to the Japanese the three are practically one and the same. In the wars with China and Russia, the entire Japanese people believed that they were pursuing the right path of justice and they were under providential help. What is firmly believed in by a nation as one man is sure to be eventually realized.

III. Korea, which had been in a special relation with Japan from very remote times, was made a protectorate of Japan in 1905, and Japan established a Residency-General in Seoul (Keijo), capital of that country, with Prince Hiromi Ito as Resident-General. At the request of the Korean people and becoming aware that it would be more convenient and advantageous to annex Korea to Japan than otherwise in the interest of the Korean people and for consolidation of peace in the Far East, the Japanese Government discussed the advisability of the



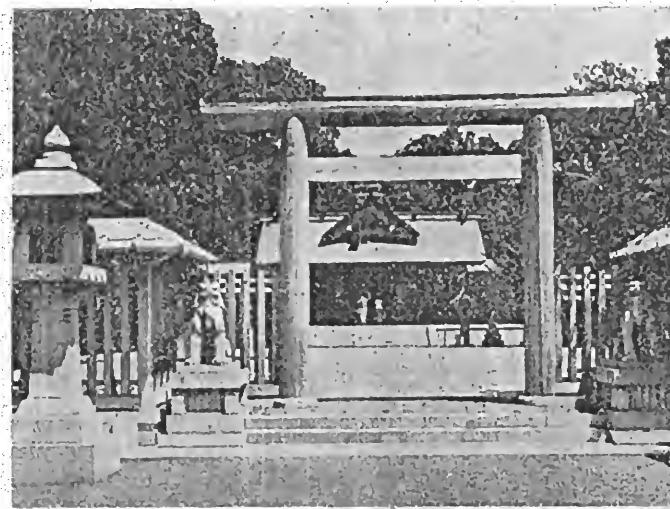
Momoyama mausolēum where the remains of the Emperor Meiji lie at rest.

measure and after making arrangements with the Korean Government it carried it out in 1910. A Government-General was simultaneously established in Seoul with Governor-General as chief administrator.

IV. The great Emperor Meiji died at the age of 61 on July 30, 1912. Great and sincere was the grief of the entire Japanese nation at the demise of the Emperor, who taking a perspicacious and wide outlook of the situation of the world as a whole from the time of his accession to the throne, sowed the seed of, and richly reaped the harvest of industrial, educational, and other cultural enterprises at home and spread and enhanced the national prestige and glory abroad. In fact it was chiefly this great, en-

lightened and benevolent Emperor that has made Japan what she is to-day.

V. On September 13, the day on which the Imperial funeral was conducted General Maresuke Nogi committed suicide to follow the Emperor to the other world, and his wife Shizu-ko followed suit. General Nogi was a model soldier, who rendered brilliant services in the Chino- and Russo-Japanese wars, winning in the latter the imperishable renown as conqueror of Port Arthur. An incarnation of loyalty and sincerity, he worked all through his life whole-heartedly for the sake of the State. His self-immolation deeply moved and produced a lasting



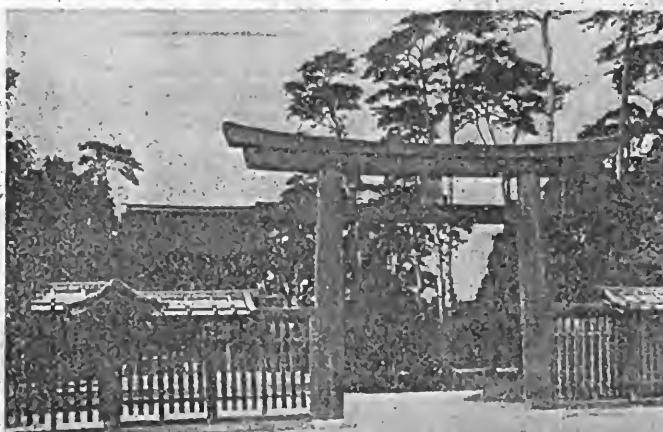
Nogi Shrine, dedicated to General Nogi, conqueror of Port Arthur.

impression on the entire nation.

1. The Emperor Meiji was a gifted poet, having composed as many as one hundred thousand odes. Practically all of these express his solicitude for the welfare of his subjects. No quote a few examples:

Ours is a country founded by Gods.
Never forget, then, Oh my people,
Our traditional practice of
worshipping the ancestors divine.

Morning after morning,
How earnestly do I pray to Thee,
Oh my parental God,
Protect my reign, Oh great God who art in Ise!



Meiji Jingu in Tokyo (dedicated to the Emperor Meiji).

Whether the sun shines,
Or the sky is overcast with clouds,
'Tis the thought that occupies my mind,
How fare my beloved people.

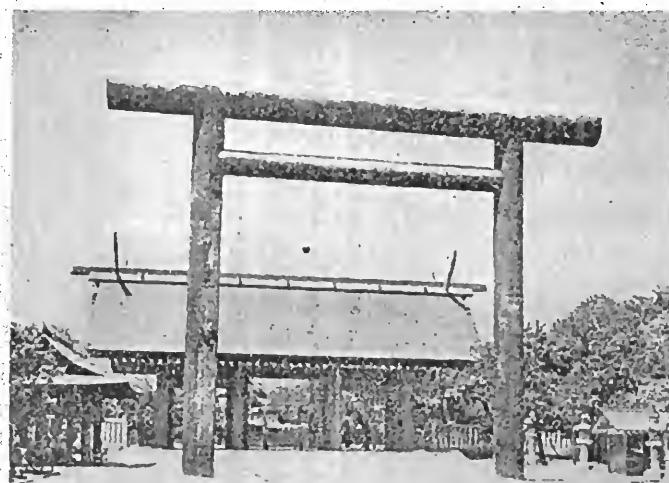
Punish me, Oh Gods in heaven!
If the nation has sinned.
Spare the people, I pray,
For all are my children.

Gods must know,
How for the sake of my people,
Dominates my mind the wish for peace,

VI. After the Emperor Meiji, the Emperor Taisho acceded to the throne, simultaneously with which the new era was named Taisho. During his reign, the World War broke out in 1914. True to the pledge of the alliance with Britain, Japan took sides with the Allied Powers and declared war on Germany. Besieging the German fortress at Tsing-tao, the Japanese army captured it, while the Japanese navy advanced far into the South Seas to clear these waters of German raiders, and also put out farther into the Mediterranean to perform the task of protecting the voyage of vessels of the Allied Powers. By virtue of the Versailles Treaty concluded in 1919 after the war, Japan was given mandate over the South Sea Islands formerly possessed by the Germans north of the Equator.

VII. Having fully tasted the bitter cup of the European war, various Powers including Japan

organized a League of Nations with a view to securing a peaceful settlement of international disputes. Also, keenly feeling the necessity of limitation of armaments, the delegates of Japan, Britain, America, France, Italy and China met in conference in Washington in 1921 at the instance of President Harding of America and discussed naval restriction and the Pacific and Far Eastern questions. At this conference, Britain, America and Japan were allotted a naval ratio of 5-5-3, and with regard to the Pacific question, a quadruple agreement with Japan, Britain, America and France as parties to it was concluded, while as regards the China issue a nine-power pact,



Yasukuni Shrine, dedicated to the spirits of soldiers and sailors killed in defence of the State.

binding Japan, Britain, America, France, Italy, China, Belgium, Holland and Portugal was concluded.

VIII. A severe earthquake suddenly occurred in the Kwanto district on September 1, 1923, and a great conflagration having ensued, one hundred and several score thousand casualties occurred among people in the affected area with Tokyo as center, and a wealth of several hundred billion *yen* was lost. Not daunted in the least by this unparalleled disaster, the people at once started rehabilitation work, and by 1930 all but completed reconstruction of the metropolis as well as of Yokohama, which also had been severely hit, in a far greater and better form than ever before.

IX. The Emperor Taisho died in 1926 and the reigning Emperor ascended the throne and the new era was named Showa.

X. At the instance of Britain, Japan, Britain, America, France and Italy held a conference in London in 1930 with a view to naval limitation, but without much success.

XI. On September 18, 1931, Chinese troops blew up a section of the South Manchuria Railway under Japanese operation and management, this occurring as a culmination of the anti-Japanese feeling which had been running higher and higher in China as a result of the policy persistently pursued by the Kuomintang Government of that country of exploiting

anti-Japanism as a tool for expediting its work of national unification. Rising in self-defence, Japan sent troops to Manchuria, and driving out the Chinese troops from that region, took up the task of maintaining peace and order there.

XII. Manchuria became an independent state taking the name of Manchoukuo on March 1, 1932. The state was first established as a republic and Prince Pu-i of the former Tsing Dynasty was installed as Chief Executive. Japan formally recognized Manchoukuo on September 15 of that year and concluded a defensive alliance with it. Later in March, 1934, monarchical rule was established in that country and simultaneously Prince Pu-i ascended the throne as Emperor. As a result of Japan and Manchoukuo having joined hands by concluding the alliance, the thirty million inhabitants of Manchuria who were suffering much under the oppression of self-seeking and cruel war lords as well as from countless hosts of bandits who infested that region, have now come to enjoy security of life and property and to live in peace. Refusing to recognize the worthy contribution made by Japan to the cause of peace in the Far East and stigmatizing Japan's action as aggressive, the League of Nations denied recognition to Manchoukuo. Thereupon, Japan withdrew from the League of nations. On this occasion the Emperor was pleased to issue the following Rescript:

When the League of Nations came into being upon the restoration of a general peace, our Imperial Father was pleased to order the entry of Our Empire thereinto; and We, in Our turn, have laboured assiduously to fulfil the high purpose of the late Emperor. It is thus that Our Empire has for these thirteen years past extended consistently its co-operation to the League.

Now that Manchoukuo having of late been founded, Our Empire deems it essential to respect the independence of the new state and to encourage its healthy development, in order that the sources of evil in the Far East may be eradicated and an enduring peace thereby established. Unhappily, there exists between Our Empire and the League of Nations a wide divergence of view in this regard and it has devolved upon Us to cause Our government to take, upon mature deliberation, the necessary steps for the withdrawal of Our Empire from the League.

However, the advancement of international peace is what, as evermore, We desire, and Our attitude toward enterprises of peace shall sustain no change. By quitting the League and embarking on a course of its own, Our Empire does not mean that it will stand aloof in the Extreme Orient nor that it will isolate itself thereby from the fraternity of nations. It is Our desire to promote mutual confidence between Our Empire and all the other Powers and to make known the justice of its cause throughout the world.

Every country is overtaken today by emergencies of an unprecedented magnitude. Our Empire itself is confronted by a situation fraught with momentous possibilities. It is indeed an hour that calls for an intensification of effort on the part of Our entire nation. We command that all public servants, whether civil or military, shall faithfully perform each his appointed duty, and that all private citizens shall pursue their wonted tasks with diligence. Stray not, in advancing, from the path of rectitude; and in action, embrace always the golden mean. Strive to meet the present situation with a united will and with courage and resolution. So may ye carry forward the glorious work bequeathed by Our Grand-sire and contribute to the prosperity and well-being of Mankind.

XIII. After the Manchurian Incident, the anti-Japanese movement in China has been growing worse and worse. *Inter alia*, the Chinese daily *Minkuo Jipao* of Shanghai printed an anti-Japanese article constituting *lèse majesté*, and operatives of a Chinese factory imbued with anti-Japanese feeling murdered some Japanese resident in that port. This led to a serious collision between Japan and China at Shanghai in January, 1932, which is called the Shanghai affair. In the affair, Japanese military and naval forces drove back the Chinese troops opposed to them. Not long after Japan signed a truce agreement with China through intervention by the League of Nations,

1. Manchuria was called Bokkai in the past, when its territory extended even as far south as the present district of Rashin and Seishin in Korea. Thus lying close to Japan across the Sea of Japan with no other country in between, Japan and Manchuria of old were in close relations with each other. In those days, the two countries were connected direct through Rashin on the Manchurian side and Niigata on the Japanese side, and there were incessant intercourses between the two points.

2. It is considered that the intercourse between Japan and Formosa was very frequent and close in the divine and the following remote ages. At that time, the island was inhabited only by its original natives, and there were no Chinese of the Han origin. It was only in comparatively modern ages that Chinese began to migrate to the island. It is surmised that in the remote ages Japanese crossed to the island in a considerable number and their descendants settled there. The Island of Formosa was ceded to Japan as a result of the war with China, while Korea or Chōsen, as it is now called, became first a protectorate of Japan in consequence of the wars with China and Russia, but at the instance of the then reigning Korean king, it was annexed to Japan. Further, Manchoukuo has become a friendly country to Japan, the two nations working together on the principle of mutual existence and prosperity and of inseparable connection and harmony.

3. Not more than forty years have yet elapsed

since the Island of Formosa was placed under Japanese administration, but even during this comparatively short period, the Chinese population has increased from two million to five million and a phenomenal development has been achieved along various lines, educational, industrial, social, and what not. No outlying possession in the world has ever attained so remarkable a development along so many lines and in so short a period as has Formosa. Chōsen too has made a record development in all respects notwithstanding the peninsula has been under Japanese administration for not more than twenty-seven years yet. As for Manchoukuo, the steady development being achieved by it as an independent state is simply astonishing. A country, which was formerly infested by bandits throughout its length and breadth and was seething with social disorder and popular discontent due to the ruthless rule by avaricious military leaders only five years back, has now been put in a perfect state of order, peace, and security and is on a fair way of industrial and cultural development. This is also *sans pareil* in the world. Manchoukuo is especially noteworthy as a country where cooperation is really at work. It contains various races as its inhabitants, namely Manchus, Chinese, Mongolians, Japanese, Koreans, and Russians, and all these peoples form inseparable and harmonious components of the nation.

4. The great Emperor Meiji once made a proclamation to the world stressing the necessity of maintaining the integrity of China. This Japan did

neither because she had been asked by China to do so, nor because she had been given sop for it by China. It was exactly for the reason that if China be partitioned by the European Powers, as she actually was in danger of being, Japan would find her own independence in jeopardy. Thus, Japan has always been striving for maintenance of both government and territorial integrity of China. Quite unaware of and even wilfully ignoring this solicitude and effort of Japan, China has been thoughtlessly importing Russian communism and been conniving at Russia freely invading Mongolia, while internally her egoistic politico-military leaders have been vying one another for power by appealing to sheer force, even making civil warfare their sole profession. On the other hand, leaders of China have been pursuing a course of opposing Japan in every way, only to add to the distress of the innocent masses. Now that Manchoukuo has been brought into being with the heir to the defunct Chinese throne installed and has become a sister country to Japan, it should be welcomed by all from the standpoint of peace and prosperity of Asia and also of the world as a whole. None but prejudiced persons take exception to it. It is a matter for gratification that though at first not a small number of nations adversely criticized the establishment and existence of Manchoukuo, such nations are gradually decreasing in number. It would seem that it takes much time for countries founded by "father" to understand a country established by "mother."

5. Britain is a kingdom, but her King is the Emperor of India. Italy is also a kingdom, but her King has become the Emperor of Ethiopia. Japan, on the other hand, has helped Manchuria to become an independent state and to put a descendant of the Chinese Imperial Dynasty on the throne of that country. Such an act is possible only by a country founded by "mother."

6. Immediately after Formosa came into the possession of Japan, the administrative policy adopted by her there was very strict and particular. In many instances it appeared too meddlesome. For example, the Japanese authorities, out of zeal for general reform, interfered even in such details as the way of putting on clothes, betting, etiquette, school attendance, hygiene, and so forth. Such matters of detail would certainly have been left alone in British colonies. Well aware as they were that the natives felt annoyed at their officiousness, the Japanese authorities continued to carry on such policy all the same. Not only in Formosa, but in other overseas possessions, the Japanese authorities are apt to take such course, often inviting thereby harsh criticism from outsiders. This attitude is like that of "mother" in educating her child. "Mother" would be unable to perform her duty if she hesitates to teach manners to her child only because she does not like it. The fact of the matter, so to speak, is that Japan as "mother" with Formosa as one of her children wanted to bring up and educate the child into a fine person. The Formosans were

annoyed at one time, but now they have come to understand the true mind and intention of the Japanese and are fully satisfied.

7. Japan is teaching and caring for Chōsen with the heart and mind of "mother" and is co-operating with Manchoukuo with the same maternal heart and mind. This is possible because Japan has no territorial design. "Mother" loves another's child as she loves her own and aspires to better and beautify other countries too in order to better the world for her descendants to live in. This is the feeling of "mother." Exactly the same feeling actuates Japan in her relations and dealings with Formosa, Korea, and Manchoukuo.

8. Whatever man has of compassion, sympathy, and kindness is a gift of "mother." It is because man has been once brought up at the breast of and on the knee of "mother" for a considerable length of time that he has moral character as man should have. If man can do as man should in speech, demeanor, conduct and act, it is due, for most part, to the care and efforts given him by "mother." Great men owe a great deal to "mother" for what they are.

9. "Mother" has no such idea as monopolization or exclusive possession. She naturally has too much of feeling of sympathy, which is her special moral quality, to have such self-centered idea. As compared with other nations, the Japanese people are much weaker in the idea of monopolization or exclusive possession. There may be various reasons

for it, but the chief reason is considered to be that the Japanese have a complex of relying upon their parents, even upon their departed forefathers, believing that things will be arranged all right by them in the long run.

10. "Mother" believes in co-operation as power of progress as dictated by gods. The Japanese people are morally pledged to this inherited spiritual code as part and parcel of their life. Japan is at present patiently waiting for the world to know and understand her correctly and appreciate what she has done in the way of the progress of the world as well in the interest of peace and happiness of mankind. Would that the life of the world as a whole come to throb with one and common heart of "mother"! If this comes to pass, what a happy, splendid place will become this world for mankind to live in. This is what is prayed for by "mother."

11. The people of Japan, which has been founded by "mother," take it for granted man's span of life is fifty years. Looking back into the dim past, it is infinitely far distant, and likewise, if one looks ahead for the future, it is an infinite and misty eternity. To the Japanese way of thinking the present is midway between the past and the future. They thus feel that their present life and living are the accumulated result of the past. From this, the Japanese conclude that whatever they do and whether they live rightly or not will greatly influence the state of the life and living of the Japanese people coming after them. As it is, the

Japanese believe that what is good in Japan and among the Japanese people at present is due to what was good in the past, and for this reason they are grateful to their forefathers who did good things in the past, and revere and worship their spirits by deifying them. The Japanese parents pray to the gods that their children and grandchildren may grow up to rise in the world and do good things for their country and the world at large.

12. The Japanese parents pray to the gods not for receiving grace themselves but for the welfare of their children and grandchildren, their ardent wish being that their children and grandchildren may be better than themselves, even best in Japan and in the world.

13. Co-operation is everything in Japan. The Japanese are ready to co-operate in anything whatever, if it is good for the progress of their descendants. They make whatever sacrifice and give whatever support required for that purpose. It is from this idea that Japan welcomed Buddhism when it came and so they did with regard to Confucianism and Christianity. Nevertheless, Japan has never allowed such alien religions and doctrines to influence her original pantheistic religion of ancestor-worship.

14. In India, the cradle of Buddhism, that religion is at present at an extremely low ebb. In what depressed state it is can be inferred from the fact that out of its population of 350,000,000, only one million are its adherents. In Japan, on the

contrary, Buddhism has attained a high stage of development. In fact Japan is its best conservatory, it being preserved in an advanced state in the form of Mahayana Buddhism, so that foreign students of Buddhism have no country to turn to for study of it but to Japan. As for Confucianism too, it is better conserved in Japan than in China, the country of its birth. If such a time comes at all when Christianity will decline in Europe and America, it is surmised it will be preserved in its perfect state in Japan. All this is also an expression of the feeling and desire of Japanese "mother" for eternity of the life and living of her descendants. In a word Japan worships gods as ancestors daily and creates gods as descendants daily too. Prince Hirobumi Ito, who took the initiative in the enactment of the Constitution has been deified, and so have been Marshal Gentaro Kodama, General Maresuke Nogi, and Fleet-Admiral Heihachiro Tōgō.

15. In conformity to the spirit underlying the original and traditional Japanese accession ceremony *Taishōsai*, it has been made an official rule that first of all gods should be worshipped, ancestors be worshipped, and then government be conducted. In accordance with this, the Prime Minister and Ministers of State, upon being appointed, visit the Grand Shrine in Ise dedicated to the Sun Goddess, the Kashiwabara Shrine in Yamato dedicated to the first Emperor Jimmu, the mausoleum of the Emperor Meiji in Kyoto, and the mausoleum of the Emperor Taisho in Tama, a suburb of Tokyo, to pay homage.



Chosen Shrine at Seoul.

Other minor Government officials, on their being appointed, pay homage at near-by shrines.

16. Civil officials and military and naval officers of the Shinnin (highest) rank, when received in audience by H.M. the Emperor, are allowed to worship at the sanctuary of the Imperial Palace. Officials of this high rank, when going abroad or returning home from abroad, are given the honour of paying homage to the Imperial Sanctuary. There is the Taiwan Jinja (Taiwan Shrine) in Formosa and the Chosen Jingū (Chosen Shrine) in Chosen. These shrines are visited by Japanese officials every month to pray to the gods that they may be enabled to discharge their duties efficiently and satisfactorily as officials of a country founded by "mother."

17. Of late what is called totalization principle

has come into vogue. But this principle has been in force in Japan from of old, though it was not expressed in such a modern term as above mentioned. Co-operation taught by the Sun Goddess is nothing more or less than this principle of totalization.

APPENDIX

Things Japanese in a Nutshell.

Japanese Women.

1. There are people who hold the view that Japan is a country where women are not treated as equals of men. It is since Confucianism and Buddhism were introduced into this country that the Japanese social and family life began to assume certain aspects which apparently warrant this view. As in Confucianism women are considered as inferiors while in Buddhism they are represented as being responsible for degradation of mankind, it is possible that this idea of inferiority of the tender sex has exerted more or less influence on the thought of the Japanese people. It, however, has only stopped at having caused certain changes in the form of their social and family life, but has not altered the fundamental thought of the people living in this country of ours founded by "mother."

2. In Europe and America when husband and wife go out together they walk side by side, but in Japan husband usually precedes wife. Judging from this fact some people jump at the conclusion that women are treated in Japan as inferiors. This custom, however, has arisen from the desire on the

part of husband to protect his wife so that she may discharge here duty of rearing up their children.

3. In ancient times highways were in bad conditions. There were few bridges worthy of the name. Pitfalls concealed from sight might exist along the road; wild beasts or wicked men might suddenly be encountered with. It was in order to protect wife that husband went before her.

Character and Temperament of Japanese.

1. It is characteristic of the Japanese people not to be provoked to violent anger, not to feel excessively sad or joyous. Neither do they allow themselves to behave themselves towards others too arrogantly nor to deride too much other people's shortcomings or failures. This is because their guiding principle of life is perpetuation of posterity, which is hopeful of the future.

2. No woman will lose hope as long as she is blessed with children. Just like a mother looking forward to the future of her children, the Japanese people living in a land founded by "mother" have some bright future to look forward to, some hope they are determined to realize some day or other. In consequence as a whole the Japanese are optimists. Due to the influence of Buddhism under which they have lived for ages, they have got more or less pessimistic idea implanted in their minds. Essentially, however, they are optimistic.

Japanese Idea of Life After Death.

1. The Japanese idea of death is different from that of a Buddhist or a Christian.

A Buddhist thinks that death marks one's start for the future and that life after death is eternal. A Christian believes that after death he will go to Heaven, which is synonymous with the future.

2. A Japanese thinks that while death is the end of life in this world, it is also one's return to the past. After death he will go to the country of gods, who are his ancestors. In other words, he will return to the country of his ancestors.

The dead go to the country of gods where their ancestors live together. It is not known where this country of gods exists, but Japanese people seem in ancient times to have generally believed that it exists above the roofs of their houses, and that though the remains of a dead person are buried underground, his or her spirit stays on the roof of the house of the deceased. In short, according to their belief, the destination of the deceased is the house of his descendants, in other words, is existent in the life of those who succeed him generation after generation.

Japanese Acquisitiveness of Other People's Strong Points.

1. A man may be said to have attained manhood when he is broad-minded enough to see what are good

in other people and a nation may be considered to have fully qualified itself as a great one when it can appreciate what are excellent in other nations.

The Japanese have a maxim saying: "Correct your manners by seeing other people's." This is a teaching "mother" imparts to her children.

The Japanese endeavour to acquire and adopt what are good in other peoples and to make themselves better by so doing. This is a way "mother" teaches and desires her children to follow.

2. Accordingly, when the Japanese have been called upon to govern Formosa, they have quickly discerned what are good in that island and have developed them. Likewise they have succeeded in evolving the strong points possessed by Korea and are now successfully carrying on the same work in Manchuria.

Assimilation of Foreign Civilizations.

1. Probably there is no nation which excels Japan in the skill of adopting and making foreign civilizations its own. At the same time Japan is an adept in transmitting such civilizations to backward peoples. This explains why Japan has so successfully civilized and modernized Formosa, Korea and Manchuria. In fact she is peerless among nations in this respect.

2. It is "mother's" desire to adopt what are good in others in order to make her children better. Japan

has ever striven to adopt and assimilate what are good in Oriental and Occidental civilizations and to evolve a new civilization of cooperation with the Japanese spirit as nucleus.

Man First, Property Next.

1. Leaders of Japan always act with people as the central object of concern.

It is people that are considered important above everything else, to such an extent that one of the Emperors spoke of them as his most precious treasure.

Man first, property next is the principle that governs all actions of this nation.

The Spirit of Self-Sacrifice.

1. The Japanese people are rich in the spirit of self-sacrifice. This is because they have a high regard for the credit of their ancestors as well as that of their descendants. In their idea ancestors and descendants are always indivisible.

2. *Bushido* (the way of knighthood) has had much to do in fostering this spirit of self-sacrifice in the minds of the Japanese people.

The Feeling of Thankfulness.

1. When a Japanese sits at table he usually starts by saying: "Itadaki masu," meaning "permit me to take" and after he has finished his meal, he says:



Family sitting to evening meal.

"Gochiso sama deshita" which, rendered into English, is: "It was a nice meal."

2. While both these sentences are expressive of the feeling of thankfulness for the meal given one, by implication they are also expressive of thankfulness towards his ancestors. There are many words and expressions in conversational Japanese which imply the feeling of thankfulness towards ancestors.

Religious Atmosphere in Japanese Homes.

Every Japanese home contains a room where a miniature shrine and a miniature temple are reverentially kept.

In the former tablets representing the Sun-



Morning worship before family Shinto shrine.

Goddess and other gods are enshrined and in the latter an image of the Buddha and ancestral tablets.

The Japanese people take great pleasure in visiting and paying homage to Shinto shrines at the beginning of each New Year and consider it a pleasant duty to have to observe this usage. On such occasions they invariably take with them their

children. On New Year's Day and the following two days people visiting the Great Shrines at Ise number on an average more than 300,000 a day, while more than a million people pay their respects to the Meiji Shrine in Tokyo which is dedicated to the Emperor Meiji.

3. Shrines are classified into several ranks according to their status. Those of the first rank are called *kampei taisha* (grand government shrines), they being maintained by the State.

Social Classes.

1. As a rule in all countries a ruling class flourishes for a time until it degenerates and is replaced by one under it. It was so in Japan too. First it was the Soga family that was in the ascendant to be replaced after a time by the Fujiwara. The latter was then succeeded in power by the Taira, the Minamoto, the Hōjō, the Ashikaga, the Oda, the Toyotomi and finally by the Tokugawa. But such class system is at variance with the spirit with which the Imperial ancestors founded this Empire of ours. As a result of the Meiji Restoration the Shogun (military ruler), who had thitherto ruled the country, returned the reins of government to the hands of the Emperor and the new Government set about the restoration of the system of cooperation by all people, on which the Imperial ancestors had founded this country. This task, however, was

more or less neglected for a time, because the new Government was too busily occupied in the work of introducing the civilization of the West. Later, in consideration of lessons furnished by the Sino-Japanese and Russo-Japanese Wars and subsequently by the Great War, leaders of Japan have been impressed with the wisdom and necessity of uniting the whole people with the spirit of cooperation. They have since been and are working to achieve this object with the result that Japan is rapidly recovering the guiding principle of its foundation, namely cooperation between the ruler and the ruled.

2. History of all countries records the existence of the system of slavery in some ages or other. In Japan something like it also existed for a time, but it was an incomparably mild one.

3. The Japanese word *yakko* corresponding to the English word slave is a contraction of *iye no ko* (household children). This shows no slave in the strict sense of the word existed in this country. In fact the so-called *yakko* or slaves in Japan were no worse than servants and were well treated as if they were family members.

4. Everybody knows that the pyramids of Egypt, the aqueducts of Rome and the Great Wall of China were constructed by the labour of slaves, who were prisoners of war. In Japan wars had the effect of the winners replacing the losers in the position of power, but exerted little change in the conditions of

non-combatants and common soldiers. Accordingly no slaves such as those in other countries ever appeared in this country. True, after war many Koreans were brought back to this country, but it was because they were expert artizans and the Japanese desired to learn their arts from them. In this circumstance they were very well treated.

Magnanimity.

1. Among the teachings left by the Sun-Goddess, there is one urging to "see again, hear again and say again."

Her brother Susano-no-Mikoto had committed an act of impurity on the occasion of a very important religious service. Being informed of it, the Goddess remarked that probably her brother having had too much drink ejected something unclean from his mouth, that his act of impurity was nothing more serious than this, but that anyway as his sister she too was responsible for his offence. In this way, the Imperial founder of this country taught that though offence must be punished and corrected, it should be viewed with magnanimity.

In the reign of the Emperor Shujaku, on the occasion of a New Year feast a courtier, who had imbibed too much liquor, caused a commotion by beating another with a mace. Hearing of it, the Emperor said that neither the assailant was blamable, nor the one attacked need feel disgraced, for it was his un-

worthiness that was the cause of it all and he alone was blamable for whatever vicious acts done by his courtiers. No one was disgraced and the matter was peacefully settled.

Rest Days and National Holidays.

1. In Japan the Government and public offices, schools and banks are closed on Sundays and on the afternoon of Saturdays. The following are national holidays:

January 1, 3

February 11

March 21 or 22

April 3

April 29

September 22 or 23

October 17

November 3

November 23

New Year holidays.

Kigensetsu or anniversary of the accession to the throne of the Emperor Jimmu.

Spring equinoctial festival of the Imperial ancestors.

Anniversary of the demise of the Emperor Jimmu.

Tenchōsetsu: Anniversary of the birth of the reigning Emperor.

Autumn equinoctial festival of the Imperial ancestors.

Kannamesai corresponding to the Harvest Thangsgiving Day.

Anniversary of the birth of the Emperor Meiji.

Ninnamesai: The Emperor



Holiday in the country.

offers grains harvested in the season to the spirits of his ancestors.

Anniversary of the demise of the Emperor Taisho, father of the reigning sovereign.

December 25

2. Besides these national holidays, March 6, the anniversary of the birth of the Empress, is observed as a holiday by girls' schools and ladies' associations.

3. New Year holidays are observed by the masses as the most joyous time of the year. Preparations for the feast are made during the preceding few days. The gate of each house is decorated with



New Year decorations before the entrance of a Japanese house.

pine trees which are planted on both sides together with bamboos, while the eaves are also decorated with tufted straw ropes symbolic of purity. On the family shrine cakes made of glutinous rice are offered to the spirits of the ancestors, as are also tea and *sake* (rice wine). On New Year's Day after worshipping at the family shrine, the entire family visit

the tutelary shrine of the district. Many people travel a great distance to worship at the Great Shrines in Ise.

For the New Year holidays special dishes and a drink called *otoso*, which is a mixture of *sake* and a certain medicine are prepared. Everywhere people are joyful and an atmosphere of good will prevails. Young men and women take much delight in playing the game of cards called *hyakunin isshu*, while boys fly kites and girls play with battledore and shuttlecock.

The New Year holidays last at least three days, sometimes five or even seven days.

5. April 8, the anniversary of the birth of Gautama Shakamuni, founder of Buddhism, is observed as a festival throughout the country. On this day each Buddhist temple sets up on its ground a temporary stand, on which a small image of the Buddha is enshrined and is poured on with sweetened tea, which is afterwards distributed among visiting worshippers. The stand being beautifully decorated with flowers, the festival is known by the name of Festival of Flowers.

6. Five seasonal festivals called *go-sekku* are also popularly observed. These are the festival of fresh green on January 7, the festival of peach blossoms on March 3, the festival of the sweet flag on May 5, the festival of stars on July 7, and the festival of chrysanthemums on September 9.



Festival of dolls.

These festivals were originally held on the above-mentioned days of the lunar calendar, but being now observed on those days of the solar calendar, they come about one month earlier than the seasons represented by them.

The festival of peach blossoms are girls' gala day, it being also called the festival of dolls. Dolls are displayed on this day and girls entertain their friends with a party held before the dolls tastefully arranged on a miniature platform.

The festival of the sweet flags is boys' red letter day. On this day every family rejoicing in the possession of a boy or boys hoists streamers in the form of carp and prepares a hot bath scented with

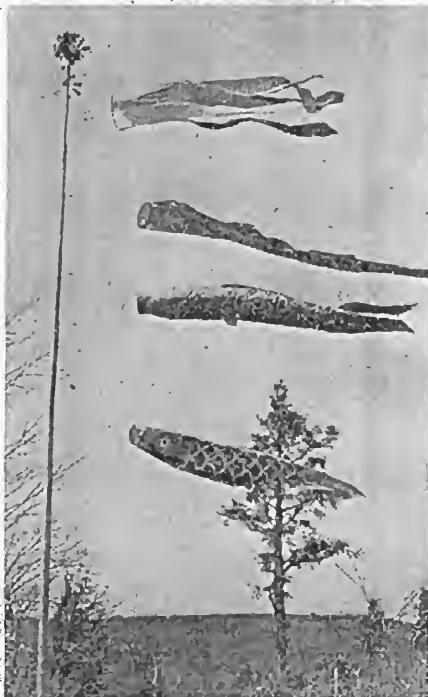
flag-leaves. The house eaves are also adorned with flag-leaves.

The festival of stars is held on July 7 when the milky way is most clearly visible at night. On this day, bamboos with many beautifully coloured strips of paper with verses inscribed on tied on its branches are planted in the garden of every house. This is done in honour of the two stars, Altair and Vesta, who, as traditionally told, are the herd-boy and weaver girl of heaven. They are

Carp streamers hoisted on boys' festival day.

lovers and are permitted by the supreme ruler of heaven to meet only once every year on the night of the 7th day of the 7th month.

7. The festival of O-bon is held by Buddhist believers for three days beginning on July 7. It is held for the purpose of remembering the deceased



and giving solace to their spirits in the other world. In the belief that on these three days the spirits of the ancestors return to the houses of the descendants, each family offer various nice things at the miniature temple before the tablets bearing their posthumous names which are enshrined in it. All the family members visit the graves of their ancestors and at night torches are lighted.

8. In addition to all these festivals each of the shrines and temples distributed throughout the country has a special festival day of its own.

Japanese Music.

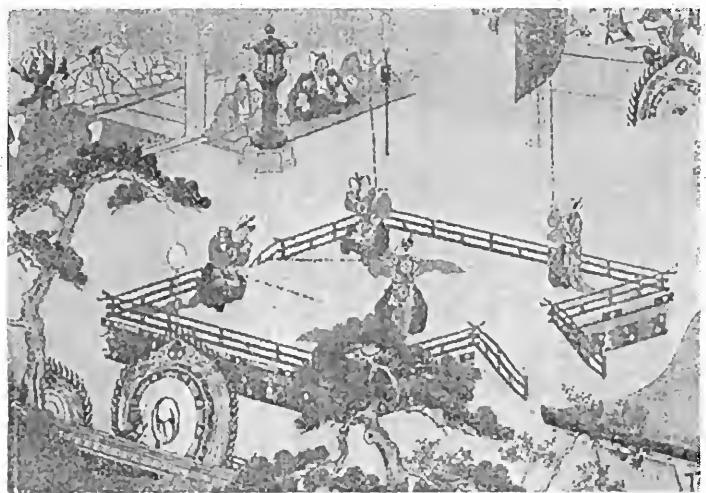
1. *Gagaku* or Court Music.

Gagaku is the name of classical music that has been protected and preserved by the Imperial Court since very remote days. Formerly this music was performed only at the Court, but has since been popularized.

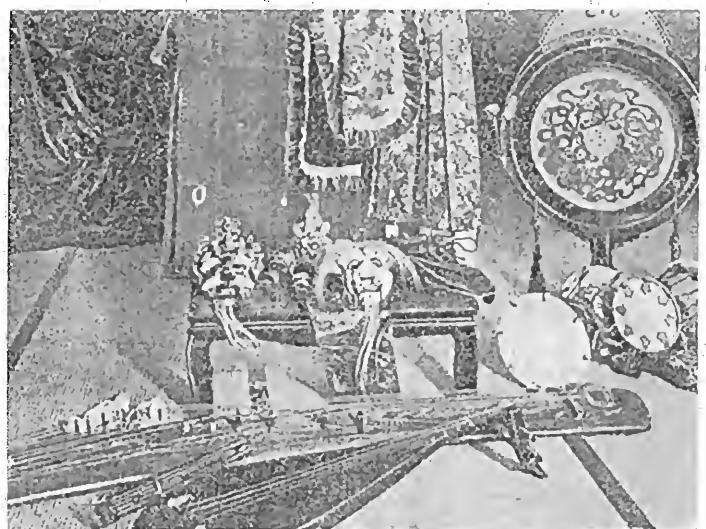
There are two kinds of this music. One is performed at the Court on ceremonial occasions and the other is given together with dancing for the amusement of the princes and princesses of the Blood.

This music was originally introduced from China, where it was the Court music of the Tang dynasty. In China it no longer exists, but it has been preserved in Japan.

It was introduced into this country by way of Korea about the year 453 and was completed about



Bugaku performance of the Heian period.



Costumes, masks and musical instruments used in *bugaku*.

the year 700. It was more or less modified and rearranged about the year 1000, but after that practically no alteration has been introduced into it.

2. *Koto.*

Koto is instrumental music, which is popular among Japanese of the upper classes. It is exclusively played by women except professionals. It originated about the year 1500 towards the latter



Musical instruments and how they are played on.

part of the Ashikaga period.

It was chiefly disseminated by blind musicians and has long been leading Japanese home music. The instrument on which it is played is a modification of one of the instruments which are used in performing *gagaku* or court music. It is an oblong instrument made of wood, the inside of which is hollow, with thirteen silk strings stretched over its surface. In playing it, the performer chiefly uses her right hand by flicking some string or other with one of the fingers, to which artificial nails made of ivory are attached, and while playing she accompanies it with singing.

3: *Shamisen*.

Shamisen is another instrumental music, which is most popular among the Japanese people. The in-



Koto, shamisen and shakuhachi played in concert.

strument is said to have been introduced from Loochow Islands about 1550, later having been much improved. It is of simple construction with only three strings. Being an instrument in complete harmony with the way of singing and the voice of the Japanese it is widely used. In fact nearly all Japanese who are fond of music are able to play it.

Shamisen music began to develop since about 1500 and reached the zenith of development during the Tokugawa period (1603-1867). It was in this period that it began to be played in concert with *koto* and later with *kokyu* (Japanese violin) in addition.

In the Meiji period (1868-1912) *shakuhachi* (Japanese bamboo-flute) replaced *kokyu* in such triple music, this practice continuing to be followed to-day.

Shamisen music was formerly taught without the aid of notes. Thanks, however, to the support given by the late Dr. Inazo Nitobe, Mrs. Yahichi Kineya, a well-known player, succeeded in recent years in working out a method of teaching by means of notes.

Noh Play.

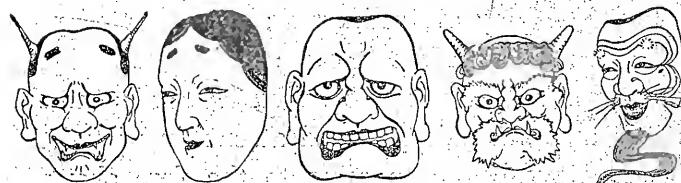
The *Noh* play evolved from ancient sacred music and dances and before it came to be known by the name of *Noh* play it was called *sarugaku* (monkey dance) and was chiefly aimed at exciting laughter.

Noh plays began to come to the fore about the end of the Kamakura period. A *Noh* play is per-

formed with the aid of four musical instruments consisting of *o-tsuzumi* and *ko-tsuzumi* (both are long



Masks of *Noh* plays.



Masks of *Noh* plays.

combination of drama and farce.

There are five schools of *Noh* players, these being Kanze, Hōshō, Kongo, Komparu and Kita.

Gidayu, Naniwabushi and Other Musical Entertainments.

A musical entertainment which is peculiar to Japan is *gidayu*. Usually this entertainment is given by two persons. One of the two is a reciter or singer and the other a *shamisen* player. As they appear on the stage, the former sits before a decorated desk and recites a libretto to the accompaniment of *shamisen* music, which is performed by the latter who sits by his side. Sometimes the reciter



A scene from a *Noh* play.

himself simultaneously plays on the *shamisen*, while at other times more than two reciters and two *shamisen* players perform in concert. An idea of what this entertainment is may be obtained if one imagines himself to enjoy a Shakespearian drama not through the eye but through the ear. It is said that the Japanese spirit is much instilled and fostered in the minds of the Japanese masses through this form of entertainment. It has a great many amateur devotees.

2. *Naniwabushi* is another popular musical entertainment, very much allied to the above mentioned amusement. Deeds of loyalty, filial piety and heroism are the chief subjects of the stories told by a reciter, who, when performing, stands behind a table and sings to the accompaniment of *shamisen* music. This entertainment is exceedingly popular among the masses.

Besides these two, the Japanese are also fond of listening to recitals of stories of chivalry and heroism given through the aid of *biwa*. A *biwa* is a string musical instrument and may be considered a sort of the lute. The reciter plays on the instrument as he sings.

The Art of Floral Arrangement.

1. The Japanese make an art of arranging flowers in elaborate and tasteful ways. Not only do they enjoy flowers themselves, but they take delight in



Flowers arranged in a vase hanging on a post.

seeing beauty in leaves, stems and branches by keeping them alive in vases and other suitable vessels, which they set up on alcoves or tables or hang on posts. This art arose in very early times, but it was at the latter part of the Ashikaga period that it made great progress along with the development of tea ceremonies. The art is seen at its best when



Flowers arranged in a vase on the alcove.

a fine painting mounted on a scroll is hung on the alcove of a room swept spotlessly clean and flowers tastefully arranged in a beautiful vase are placed before it, while the room is permeated with the fragrance of some precious incense burnt in a tiny priceless burner and tea is prepared and served in accordance with the rites of the tea ceremonies.

2. The Japanese being passionate lovers of

nature, in tune with which they desire to live and enjoy life, this art of floral arrangement naturally sprang up among them and has been so perfected as nothing like it can be seen in other countries.

Cha-no-yu or Tea Ceremonies.

1. *Cha-no-yu* or tea ceremonies are one of the things Japanese discerning foreigners are greatly interested in and those visiting this country rarely miss the chance of taking part in them. Briefly speaking, these ceremonies are certain prescribed codes Japanese observe when they gather to drink tea together. On these occasions, besides enjoying



Picking fresh tender leaves of tea in a tea-plantation.



A tea-master training his pupils.

A *cha-no-yu* party.

tea itself, they take delight in appreciating the beauty of the tea-service used, flowers displayed, incenses burnt and so forth. To Japanese a tea-party is thus a gathering of persons sharing the same tastes held for exchanging friendly feeling and courtesy as well as for enjoying a few hours of undisturbed leisure, talking on matters far removed from the vulgar world.

2. Tea was first imported from China, then under the rule of the Tang Dynasty. Later, in the Kamakura period, at the close of the twelfth century, the monk Eisai brought back some seeds of tea from China and the monk Myo-e sowed them at Toga-no-o, near Kyoto. The shrub afterwards spread all over the country and tea is now produced everywhere, but the chief centres of tea-growing are Uji near the ancient capital of Kyoto and Shizuoka at the foot of Mt. Fuji.

3. Tea ceremonies were first codified by Shogun Yoshimasa of the Ashikaga Dynasty with the aid of the monk Shoku after he had retired into a temple called Ginkaku-ji which he had had built at a suburb of Kyoto. At first these ceremonies were of aristocratic and luxurious character. Later in the Toyotomi period, towards the latter part of the sixteenth century, Hideyoshi, who was an enthusiastic votary of the ceremonies, greatly patronized tea-masters. Chief among these was Sen-no-Rikyu, whose name is revered by every Japanese lover of tea, for it was



A young lady making tea.

he who completed the ceremonies and stamped them with the character which they have borne ever since. A knowledge of these ceremonies is an indispensable item of accomplishment every Japanese girl of good education and culture is expected to possess.

Japanese Gardens.

1. The Japanese people, as already referred to, are passionate lovers of nature. In appreciating the beauty of nature they do not desire to select only what is beautiful in it, but are ready to admire it as it is without minding even what might be con-



A typical Japanese garden.

sidered more or less repulsive. Thus in constructing a garden, they refrain as much as possible from tampering with nature. A typical Japanese garden is therefore a natural landscape in miniature, containing perhaps a few old towering pine trees, a riot of trees and shrubs, moss-covered rocks and an old placid pond. It is the fruit of man's bold and suc-



A garden outside of a house.

cessful attempt at making the whole of nature his own and identifying himself with it.

Portable Shrines.

Every village, town or city in Japan has its tutelary shrine and an annual festival is held to please the gods enshrined in it. On the occasion of this festival a portable shrine followed by a procession is carried about by young men on the shoulder through the streets amidst much shouting and bustle. In some localities, the shrine is taken into the sea, the carriers plunging into it up to the neck. This usage probably owes its origin to the fact that in

remote times the ancestors of the local inhabitants came from somewhere overseas and made their landing there. The practice of carrying about a portable shrine sprang up from the idea that the tutelary gods are riding on the shrine and all the while it is carried about they see how the people under their protection have lived and worked during the past year. In other words, they feel as if they meet their forefathers again.

In carrying about the portable shrine, all, who are strong enough to do so, take part regardless of their social positions and share the joy and excitement attending it. Nobody can look at the scene without being impressed with the spirit of cooperation manifested then, women who are mothers in particular feeling exceedingly happy.



A portable shrine carried about in a street.



A portable shrine carried to sea.

Japanese Wrestling.

As mentioned in the paragraph dealing with the reign of the Emperor Yuryaku, wrestling originated in a contest of strength by two strongest men of that time, Nomi-no-Sukune and Taima-no-Kehaya.



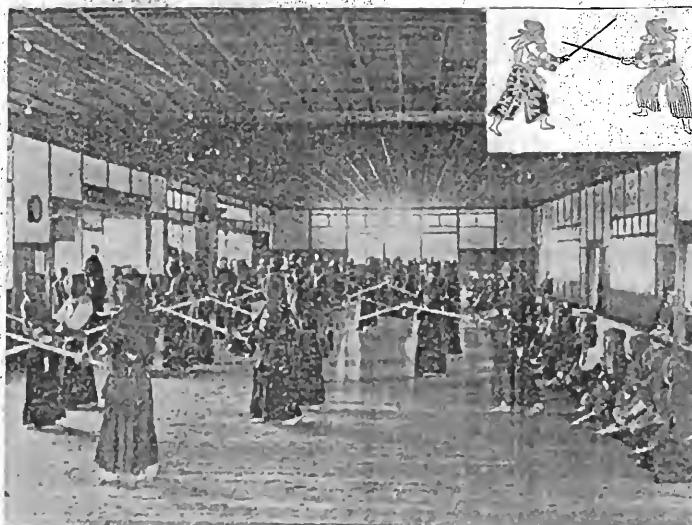
Sumo or Japanese wrestling.

During the Tokugawa period, wrestling was one of the most favourite sports of the Japanese people. Wealthy feudal lords had each professional wrestlers under their patronage.

This sport continues to be exceedingly popular among Japanese of all classes. Professional wrestlers are enormous men—mountains of fat and muscle, possessed of extraordinary physical strength. They match their strength and skill in a sanded ring in nature's own clothes, with an umpire to see that there be fair play and decide who has won. The game is a contest of both strength and skill, the winner being not necessarily one who is superior in strength, weight and stature; but one who is both skilful and strong and manages to put forth both his physical and mental strength at an opportune moment. It is said that there are forty-eight falls in the art of Japanese wrestling.

The Japanese Art of Fencing.

1. *Kendo* or the Japanese art of fencing is world-famous as well as *judo* as a method of defence and attack. It had made great advance even in ancient times, reaching the zenith of development during the Tokugawa period, when a great many fencing masters made their appearance and founded various schools. Best known among them are Ito Ittosai, Tsukahara Bokuden, Yagyu Jubei, Kamiizumi Hidetsuna, and Chiba Shusaku.

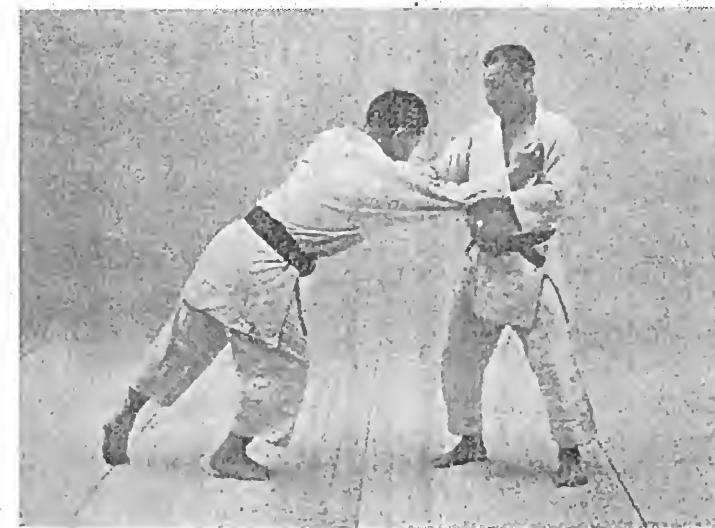


Japanese fencing.

2. At the beginning contests were made with real swords or wooden swords, the contestants wearing no protective coverings. Later, however, masks, plastrons and other protective coverings came into use and the art was studied chiefly for the purpose of training mind and body. In all the principal cities throughout the country halls are existent, where soldiers, police officers and students are regularly trained in this art.

Judo

1. *Judo* is an art of self-defence, which is world-famous as peculiar to this country. It is an art



Judo.

teaching how unarmed to vanquish an assailant, not match strength with strength, but to win by yielding to strength, in other words, by pliancy, so that one who has mastered this art is able to overcome an adversary who physically far outstrips him. The Japanese are such thoroughgoing devotees of co-operation as are ready to act together even with their enemies and use their strength to advantage.



Training in *judo* at the Kodokwan hall.

2. This art of self-defence made great progress during the feudal ages, various schools appearing one after another. About the beginning of the present century, Prof. Jigoro Kano established in Tokyo an exercise hall, which he called Kodo Kwan. Since

then his school has rapidly spread throughout this country until it has become wellnigh universal and has extended even to some Western countries. As in the case of fencing, *judo* is studied principally for the purpose of both moral and physical training.

Kabuki or Classical Plays of Japan.

1. *Kabuki* is the name by which classical plays of Japan are familiarly known among foreigners.
2. The origin of Japanese plays is exceedingly remote, it being recorded in a chronicle of the divine ages that when the Sun-Goddess concealed herself in a cavern and in consequence the world was plunged into utter darkness, the gods assembled before the cavern and enticed her out by performing a dance and exciting her curiosity. It is evident that in

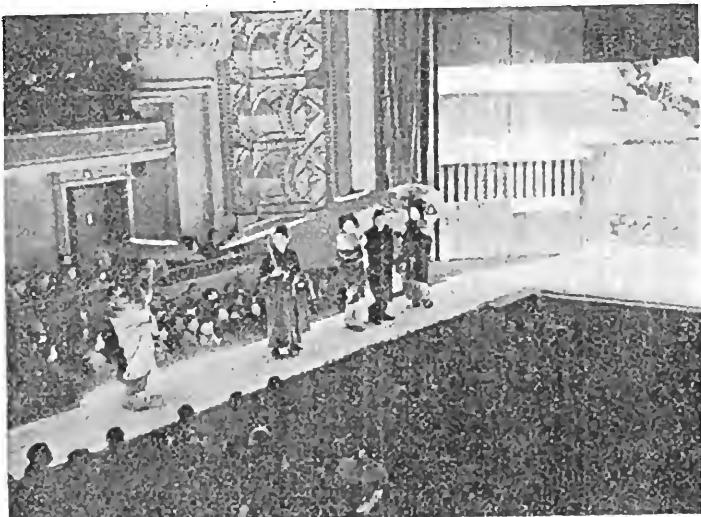


A scene from a *kabuki* play.

early days plays were religious, having been given to please gods. Later influenced by puppet plays and comediettas which appeared, theatrical performances gradually made development.

3. During the Keicho era, when Tokugawa Ieyasu was the Shogun of the time, a dancing woman named O-Kuni gathered around her a troupe of actresses and gave performances at an improvised theatre erected on the dry bed of the River Kamo at Shijo to the huge delight of citizens of Kyoto. O-Kuni called her performances by the name of *Kabuki* plays.

4. In the beginning the plays were performed by women only, but later men replaced them, they



A *kabuki* scene presented on *hanamichi*.

taking the female parts. Since about the time of the fifth Shogun Tsunayoshi, plays steadily grew in popularity and have continued to be one of the leading amusements of the Japanese people.

5. A device peculiar to the Japanese stage is what is called *hanamichi*, which is a long outer passage leading to the stage. The Japanese stage is also constructed in such a way as it can be revolved. This arrangement allows of a second scene being set up behind while the first is in course of acting. On the conclusion of the first, the stage revolves, carrying away with it actors, scenery and all; and something entirely different greets the spectators' eye without a moment's waiting. It may be added that Japanese *kabuki* plays have much in common with Shakespearian plays.

6. After the Meiji era a few new schools of plays have appeared and are in vogue together with *kabuki* plays.

Puppet Plays.

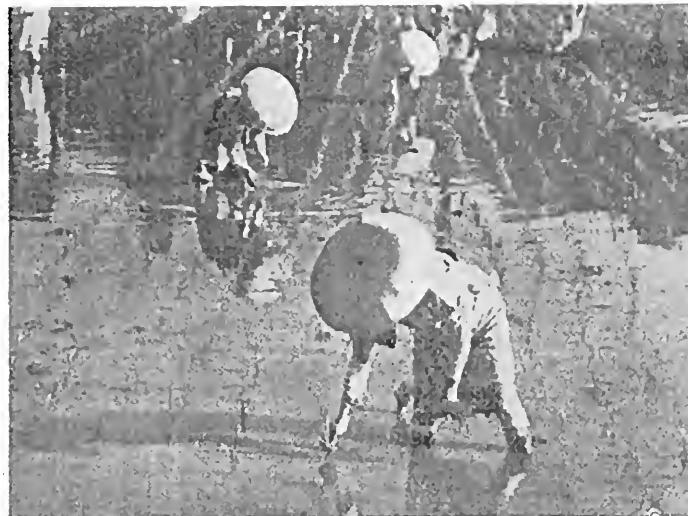
Puppet plays are performances given by puppeteers by working puppets to the accompaniment of explanatory songs, which are sung by *gidayu* reciters aided by *shamisen* players. These plays were at the zenith of popularity during the Genroku era of the Tokugawa period, but are now rather on the wane.



A puppet manipulated by puppeteers.



A scene from a puppet play.



Transplanting rice-seedlings.

Transplantation of Rice Seedlings.

1. In consideration of the topographical features of the land, agriculture is carried on in Japan in an intensive way.

Rice being the staple food of the people, it is cultivated with great care. The seed is sown in small beds about the end of April and early in June the young shoots are plucked up and transplanted in rows. In doing this work the whole family turn out and carry it out all the while singing in chorus some rural songs. On the occasion of gathering the crops, this practice is repeated.